THE COPIE OF A LETTER

Sent from Pope *Urban* the 8. unto the King of *France*, *Jan.* 28. 1641.

Brought unto the ſaid King, by the Biſhop of *Salerno* the Popes *Nuntio*.

Wherein he informes the King, that he underſtands by his *Nuntio* lately returned out of *England*. what and how great perſecutions and preſſures the Catholiques ſuffer, ſince the ſitting of the Parliament there.

Whence he taketh occaſion to exhort and incite the King to the ſame meaſure towards his *Hugonets* in *France*.

Alſo ſtrongly perſwading him to an Inclination unto peace with the Crowne of *Spaine*. And for the aſſiſting of the Catholiques in *Ireland*.

Tranſlated out of the Latine Copie, by *J. S.*

London, Printed for *John Thomas*, 1641.

MVSEVM
BRITAN
NICVM

Vrban the eight, by the Divine Providence Pope of *Rome*, Bishop of Bishops, and servant of the servants of God. To the most *Christian* King LEWIS the 13th, By the grace of God King of *France*, and *Navarre*, our thrice beloved Sonne in Jesus Christ, and the Faith *Catholick*; Greeting and *Benediction Apostolicke*.

WHereas we are given to understand *Jan.* 13. by the relation of Count *Rusticke Nuntio* of our Sea Apostolique, unto MARIA HENNERETTA, dearest Sister unto your Majesty and Queene unto *Charles*, King of great Brittaine, what, and how great miseries our Catholiques, living in *England* have endured since the Scottish Invasion, and convening of the Parliament there holden, how cruelly and barbarously persons in Order and sacred Ecclesiasticks, how opprobiously and unworthily the *Layicks* have beene handled, theyr undergoing Racks, tortures, Gallowes, Gibbets, quartering of their members (yea notwithstanding that some of them were eightie yeares old, suffering Imprisonment, reproaches, losse of Honours, confiscation of Goods, bereaving of their Children, sequestration of Revenues, alienation of Lands, counted meere dung and the off-scowring of their Country, and that for no other reason but that they have testified to the World in the two late Northerne expeditions, Fidelitie not to be paralel'd, Obedience not to be blamed towards their King, to the great impairing (at least) if not to the utter decay of their estates.

And ſeeing that by things there already enacted as farther to be enacted, it may evidently appeare how not onely ominous, that contagious quag of Heritieks is unto the undoubted Catholique Roman Fayth, but alſo to the eſtabliſhed State and ſetled Government, of Hæreditary Kings and Monarchs, not only contrary but peſtifferous, where once they have got the upper hand and gained the maſterie, we would that your Chriſtian Majeſty ſhould be moſt ſeriouſly admoniſhed, that yee may with mature care and ſeaſonable prevention foreſee thoſe diſtempers which are afoote with your neighbouring Prince, that King *Charles* and great *Brittan's* diſaſters, may prove unto your Majeſties inſtructions, and when it is likely that the nefarious deeds of the Heriticks which now carrie all before, them in *England*, are knowne unto your Majeſty then to us, as who are nigher, and that yee have the deformed notoriouſneſſe of them as it were drawne in a Table before you; hereupon wee councell your Majeſty to conſider what ſo nearely concernes you, that millions of Heritickes lurke and harbour in your Dominions, we wiſh we knew not, who have the ſame mind, the ſame opinion of you and your beliefe, and had they but ſtrength, what they approve in the *Engliſh* they would exploit themſelves, let your Majeſty take heed yee foſter not a Viper in your boſome, whoſe feebleneſſe is yet the cauſe it doth no miſchiefe, not its diſpoſition, when they ſhall find themſelves able they do not domineere but rage, neither contemne they the Crowne but trample it, wee adjure your Majeſty by all that is ſacred, by the ſweet cognomination of the moſt Chriſtian King

firſt.

firſt granted to the Kings of *France*, for their famous defence of Catholique-, and chaſtiſing Hereticks (and derived unto your Majeſtie, as in the ſame ſence, ſo to be no other wayes injoyed) by all your rather to be admired, then credulous Heroyick Acts, and glorious enterprizes, with the which he that led Captivity Captive hath crowned you with Lillies, by the obedience you owe unto St *Peter*, filiall recognizance to us, diligence in advancing the Catholique fayth, which your Majeſty ſwore at your ſacred Coronation and annointing, by all the foreſaid, wee beſeech your Majeſtie, that not only yee would endeavour the ſuppreſſion and abatement of the Heritiques that neſtle in your Realme, but their totall ruine and extirpation, which thing wee more earneſtly requeſt of your Majeſtie, by how much wee deſire the flouriſhing of your Monarchie, your Scepter and Magnificence, the fayth Apoſtoliques prehemenences when did more luſtre atend your Crowne, then after the ſurprizall of the *Rotchell* Heritiques Denne, when your Authoritie greater or more enlarged, then upon the diſabling thoſe Rebels of *Montauban*, what ſtops the free current of Catholique faith, wholſome and freſh ſtreames through *France*, but this choking fenne of Hereſie: Let it be taken away therefore not onely bow and twig: but both ſtock with ſtrings be rooted up, leaſt by their Commiſſion the ſincere flocke of Catholicks may be drawne into conſent of the putred and ulcered Cattell, and ſeeing that it may ſhame us, that thoſe malevolent ſhould labour more the devaſtation and laying waſt of Chriſts bleſſed body, then we its propagation, that your Majeſtie

may the ſooner not ſuppreſſe or diminiſh, but wholly blot out and extinguiſh that Contagion, let your Majeſty under moſt heavy paines ſtrictly forbid not onely the publike convent in Churches of that heriticall Conſpiracy, but all private exerciſe and uſe of this ſeditious Leaven, even within private walls, let fit Officers be ſet over that charge, and let them taſte of their owne ſawce, as they uſe your Catholiques, ſo you muſt handle them, your Majeſty being a Member of that body they thus perſecute, let them perceive that in the ancient Catholique Roman faith, diſtance of place, diverſity of Nations leſſeneth not our ſimpathy in the cauſe, nor affection to the afflicted, put the Miniſters of your Hugonets to death when your Catholique Prieſts are hanged on Gibbers, what reaſon is there that their beardleſſe impudent Bablers ſhould range ſo vnbridled throughout *France*, unpuniſhed? when your poore Religious more ancient then able (a thing odious to *Barbarians*) have vndergone the raking out of their bowels, let others vndergoe Fines of Crownes, confiſcation of goods, loſſe of Office, baniſhment out of the Realme, depriving of their children, loſſe of Vote in Courts bands, impriſonment, that it may appeare to all the world that your Majeſty hath as much power over your Hugonets, what others have over their Catholiques, and that your Majeſties eſteeme is nevertheleſſe of them for other, notorious debaſing of them, neither let your Majeſty deſiſt before you have either vanquiſhed your owne Hugonets, or purchaſed ſome eaſe for the *Engliſh* Catholiques; Being certified by the Agent of the *Iriſh*, that they burdened with heavy preſſures, threatned by the

now

now ſitting Parliament with heavier, as who are vtterly debarred the free uſe of the Roman Catholique Religion, put out of their houſes, Lands, Honours, and when they would have ſubmitted, denyed Pardons we entreat your Majeſty that you would by your Ambaſſadour ſollicite the cauſe of the diſtreſſed Nation, with the King of great *Brittaine*, and that you would put that King in mind of the *Rouchellers*, whoſe notorious rayſing of Armes, and Rebellion, yea, pardoned at the interceſſion of that King, granting them alſo all their former Priviledges and Liberties as your Majeſty writ unto us by your Ambaſſador *Mounſieur du Freſne. Anno Dom.* 1628.

But if your Majeſty ſhall perceive, that you can prevaile nothing by that Mediation: We exhort your Majeſty, as is our duty to vndertake the defence and Protection of that Nation in all Ages, ſo conſtantly obedient vnto the Roman Catholique Religion, which defence will well become the Arms of the moſt Chriſtian King; We farther deſire ſo your Chriſtian Majeſty to ſend Grave and temperate Ambaſſadours vnto us to *Bononia*, for the concluſion of that ſo much wiſhed for, and heartily longed after peace betwixt the Chriſtian, and the Catholique Crownes, let both your Majeſties thinke on peace, doe yee both deſire it, let each in ſomething depart from his right, give yee way on both parties, and the Spirit of peace ſhall accord you, and the happie agreement of theſe two Glorious Crownes, ſhall crowne my old Age, and rejoyce all Catholique Regions, When we ſhall ſee two great Princes having bin ſo long at ſuch Mortall diſſention, at length to the vnſpeakeable Joy of all, to

fall

fall at vnitie, and two the very Eldeſt Sonnes of the Catholique faith profeſſing betwixt themſelves a Catholique conſent to employ their Armes onely againſt *Heretiques*, and *Ethnickes*.

Which we ceaſe not day and night to begge on our knees in the bleſſed Sacrifice of the Maſſe of God Almighty of our Bleſſed Mother of God, and of him that being God became man, of the Bleſſed Apoſtle of our faith St. *Peter*, and of all Saints.

Given under the Seale of the Fiſherman.

Ian. 28. *Anno Salutis*, 1641.

And of our Popedome the nineteenth

Subſcribed, *Rancone*, *S*, *R*, *E*, *P*, *S*.

FINIS.

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SCOTLANDS THANKS-GIVING FOR THE RETVRNE OF THEIR ARMIE.

TOGETHER

With a true Copie of a Letter from DUBLIN of their laſt Proceedings, ſent to *Iohn Bibie* Drum-Major for the Tower and Citie of *London*.

LONDON:
Printed in the ſame Yeare,
The *Scots* Armie did retire.

Printed for *T. Paine* and *M. Simmons*.
1642.

SCOTLANDS
THANKS-GIVING
FOR THE RETURNE
OF THEIR ARMIE.

TOGETHER

With a true Copie of a Letter from
DUBLIN of their last Proceedings,
sent to John Gibbs Drum-Major for the
Tower and City of London.

LONDON:
Printed in the true Yeare,
The sure Armie did retire.

Printed for T. Paine and M. Simmons.
1649.

SCOTLANDS THANKSGIVING FOR HER ARMIES

safe, joyfull, and prosperous return from ENGLAND.

BLest be the living Lord, who reigns above,
To *Scotland*, who hath shown such signes of love:
And maugre ravenous *Rome*, and spitefull *Spaine*,
Kept us abroad, and brought us safe again
Unto our native soil, with Songs of joy,
Foyling our Foes, who would us all destroy.
Who would have look'd when first we march'd ov'r *Tweed*,
So long, and well in *England* we should speed,
Curbing all those did threat us to withstand,
And feeding on the best fruits of their Land,
Having Christs Word, and Sacraments in peace,
And puritie, in Superstitions Place,
Returning with such credit, joy, and fame,
And blessings great, which no Pen can proclaim.

Seeing our Princes sweet and gracious face,
And feasting with contentment; with his Grace,

Foes gnasht their teeth, so blest a day to see,
When *Scot's* (who Traitors were proclaim'd to be)
Now counted are best Subjects, by our King,
Which joyes our hearts above all earthly thing.
Blest *August*, joyfullest Moneth in all the yeer,
In thee we march'd ov'r *Tyne*, and did retire,
With joyfull hearts, and songs of endlesse praise
To GOD, who hath us blest, in all our wayes;
Gods *Israel* no moe marvellous favours fand,
Nor we brave *Scots*, into a strangers Land,
They marvels great did find from God most high,
But all were worlds of wonders, we did see.

Ah wretched vipers, to your native soil,
Who would have wished your Countries finall soil,
Who can paint out your woes, sin, shame, and scorn,
By *God*, your *King*, and all true *Scots*, forlorn.
Rome hang thy head, thy hellish plots are gone,
And bailfull Bishops your bad change bemone,
Your dririe train no help from *Laud* can find,
And by Saint *Peters Chair*, is left behind,
Newcastle, *Durhame*, and you Towns by *Tees*
Keep what you heard from us, and saw with eyes,
Return not to your wonted dregs of *Rome*,
Lest you be curs'd, and dolefull be your doom,
And one day we to your just condemnation
Bear witnesse of your breach of *Protestation*.

Lord blesse our wise, and valiant *Generall*,
Our Nobles, Cavaliers, and Souldiers all,
Who for Christs cause, and their deare Countries good,
Devoted honours, life, name, means, and blood.

Fame

Fame (times eternall Herald) ſhall proclaim
To Ages all, your never dying Name.
Curſ'd be thoſe beſtiſh ſpirits (who hence ſhall move)
Stirs us among, to break the bonds of Love:
England farewell, *Lord* plant his truth in thee,
That thou with us, in Peace and Purity;
May worſhip *God*, and hate that *Man of Sin*,
Whoſe brood too long hath *Britaine* breath'd within:
Welcome ſweet *Scotland*, who is like to thee?
Pay *God* thy vows, ſo bleſt thou ſtill ſhalt be.

Lord bleſſe our good, our great, and gracious *King*,
That long in theſe *Three Kingdoms*, he may reign:
And that his ſeed, the Scepter ſtill may ſway
While *Titan* ceaſe, to rule the gliſtring Day;
That grace and Peace may flouriſh in our Land,
And bleſſe *Aſtrea* have the ſole command:
That they who love *Sion's* felicitie,
His Counſellors, and Courtiers may be.
Lord from his Throne all Paraſites remove,
And fire-brands *Sion* hate, that *Rome* do love.
So he a bleſſed King ſhall reign on Earth,
And Ages all, ſhall blaze his fame and worth.
God ſhall be honour'd, and the *Kingdoms three*
Shall bleſſe the time, they did *King Charles* ſee.

A LETTER SENT FROM

John Bacon, an Officer (under Sir *Simon Harcot*) in *Dublin*, to *John Bin*, an Officer in the Tower.

DEare Friend, for all yout former favours I heartily thanke you, and in requitall thereof, I can doe no lesse than impart to you the heads of our late proceedings.

Wee have lost two Lieutenants and two Ensignes of our Regiment on service that wee have been upon: Wee drew out three thousand foote and horse with us, and went twelve miles into the Countrey, wee drew out with us foure field Pieces, thinking to give the Rebells a pitcht Battell, but they run away like dogges, where wee tooke twentie and odde of the Rebells, and hanged them up, that had formerly burned a Towne called *Newerd-Castell*, and another Castle close

by

by it called *Caſtle-Lyons*; and then we marcht for the *Naſe*, where we lay one night and a day, and tooke the Towne, and fired eleven Townes beſides, and there wee lay foure dayes in the fields horſe and foote: Our Forces were under Command of Sir *Simon Harcot*, and Sir *Charles Coote*, and Collonell *Crayford*: The Horſe was under the Command of the Earle of *Ormond*, Lievtenant Generall of the Field. Since that wee went to a Caſtle called *Artaine*, where wee took good proviſion, and had good pillage, and are now ſafe returned to *Dublin*, thankes be to the Lord for it.

Wee may well ſay, the Lord hath been with us in ſix troubles, and in the ſeventh he hath not left us.
If it had not been the Lord, who was on our ſide, when men roſe up againſt us:
Then they had ſwallowed us up quicke: when their wrath was kindled againſt us.
Bleſſed be the Lord: who hath not given us as a prey to their teeth.

Dublin Feb. 12. 1641.

I reſt yours to uſe,

JOHN BACON.

FINIS.

by it called Caſtle-Lyon; and then we march for the Naſe, where we lay one night and a day, and tooke the Towne, and fired eleven Townes be-ſides, and there we lay foure dayes in the fields both horſe and foote: Our Forces were under Com-mand of Sir Simon Harvy, and Sir Charles Coote, and Colonell Crayford. The Horſe was under the Command of the Earle of Ormond, Lieutenant Generall of the Field. Since that wee went to a Caſtle called Arainy, where wee took good pro-vition, and had good pillage, and are now late re-turned to Dublin, thankes be to the Lord for it.

Wee may well ſay, the Lord hath dealt mightily in ſix troubles, and in the ſeaven he hath not left us.

If it had not been the Lord, who was on our ſide,

When men role up againſt us:

Then they had ſwallowed us up quicke: when their wrath was kindled againſt us.

Bleſſed be the Lord: who hath not given us as a prey to their teeth.

Dublin Feb. 12. 1644.

I reſt yours to ſerve,

JOHN BACON.

FINIS.

DIVERS

ORDERS

set forth by both the Honorable Houſe of Parliament for the ſetting this his Maieſties Kingdome in a poſture of defence.

Tñeir expreſſe care for rectifying of Greivances, ſuppreſsing of Papiſts authority, and what may generally concerne the good of his Maieſties Dominions.

ALSO,

An Order of both Houſes of Parliament, concerning ſuch perſons as are appointed for the gathering of ſuch ſummes of money in *London*, as is intended for the reducing of the rebels in *Ireland*.

As alſo the laſt trueſt, and realleſt newes from *Ireland* concerning *O-neales* danger of being taken priſoner by Captaine *Hareliffe* in which conflict were ſlaine fifteene hundred of the Rebels and 200. Scotch and Engliſh.

London Printed for *F. Coles*. and *T. B.* 1641.

ORDERS

for both the Houſe of Parliament for the
ſecuring this Iſland from Popiſh
Conſpiracies.

Their expreſſe care for rectifying all
Grievances, Supprefſing of Popiſh authority
what may generally concerne the good of
his Majeſties Dominions.

ALSO

An Order of both Houſes of Parliament, concer-
ning ſuch perſons as are appointed for the gathering
of ſuch ſummes of money in Lond. as is intended
for the reducing of the rebels in Ireland.

As alſo the laſt truſt, and reſolſt newes from Yorke
concerning Queenſberry, or being taken priſoner by Cap-
taine Hazard, in which conflict were ſlaine fifteene
hundred of the Scots and two Scots and Engliſh.

London Printed for R. Coles, and T. B. 1640.

Divers Orders set forth by both the Honorable Houſes of Parliament, for the ſetting this his Maieſties Kingdome in a poſture of defence.

THe eminent dangers that may be incurred upon this Kingdome, through the want of fortifications and ſupplyes of good, able, and diligent defendants, hath wrought ſo much in the opinion of this Wiſe and Judicious Parliament, through the continuall aſpect of divers bold adventures by forraigne enemies, that it was now reſolved upon, that a ſpeedy courſe ſhould be taken concerning the ſame, that thereby, the ſecurity, and peace of this Kingdome might be ſetled, the comfort & tranquillity of the Subiect propagated, and what may be for the Generall accomodation of his Maieſties moſt royall perſon and dominions handled as followeth.

Firſt, as concerning his Maieſties forts and Caſtles upon the ſeverall ſea-coaſts of *Yarmouth* the Cowes, Hurſte *Portſmouth* and *Hampton* in the

County of *Southampton*, *Weymouth*, *Burporte*, *Portingall*, *Seiſton Mounſly*, in the County of *Dorſet*, *Plimouth*, *Plimpton Maries*, the *Mount*, *Bridgewater*, in the Counties of *Devonſhire* and *Somerſet*, *Saint Ellens*, the *Corſe Saint Davies*, *Vincelow*, *Hurſlow*, *Brounſ wood* Caſtle *Harrowſeild*, and *Darneton* Caſtles upon the Borders of *North-wales*, with all others within his Maieſties Kingdome of *England*, and *Wales*, It was ordered that there ſhould be allowed as a guard to every one of the ſaid Caſtles a hundred men as Souldiers, to attend the ſafeguard thereof ſuch as ſhould be well appointed, and skillfull men in the uſe of ſuch ſeverall weapons as ſhall be impoſed upon them, the Maſter Gunners, gunes Matroſes, and other officers, within the ſaid Caſtles to be accounted none of them, but bee reſerved to exercciſe ſuch places in and for the which they receive pay from his Maieſty.

Secondly, that for ſuch officers as ſhall be Captaines or Leivetenant of the ſaid Caſtles or more Inferiour officers thereunto belonging, being found Papiſts, or by the iuſt complaint of the ſeverall Counties where they abide, ſhall be found dangerous perſons, and not fit to undergoe that charge, and truſt conferred upon them, upon ſuch iuſt complaint aforeſaid it is ordered, they be caſheired and looſe their places.

Thirdly, that all papiſts within the ſaid Counties, be not ſuffered to have greater ſtore of amunition then their neighbouring Proteſtants, that thereby the iuſt feare of each County in that behalfe be removed, as alſo their greivances through their

their oppreſſion be expulſed to the true ſignifica-
tion of the Parliaments reall iuſtice, and the ever-
laſting expreſſion of the Subiects ioy.

The manner of the conflict betwixt the Scotch, and the Rebells, and the danger of *O-Neale* therein.

Vpon the fifte of March laſt paſt, *Owall* haveing planted him ſelfe and drawne his forces in the forme of *Quadrangle* at the Towne of *Londerſton* in the Province of *Aſpar* reſolved to ſettele him ſelfe there untill he could be ſtrengthened, by the aide of ſome new ſupplyes, which he daiely expected, continuing there for the ſpace of ten dayes, in which time the Intelligence being given unto the *Engliſh* and *Scotch* of there abode, they reſolved to skirimiſh with them Captaine *Harcliffe* who ſerved in place of his *Colonell* ſore hurt in the laſt Battell leading them on being in number about ſome Fourtene hundred *Engliſh* and five hundred *Scotch* under the Command of *Colonell Fitz Harbert* and drawing neere *Londarſton*, they placed three thouſand of the Engliſh upon the edge of *Herſton* Forreſt in ambuſh unleſſe the enemye rakeing flight ſhould retire thether for

fnemie: The reſt marched on where *Oneale* and his Souldiers gave them a reſolute meeting inſomuch as it was verie difficult iudgeing to whome fort the Victory would fall, *Oneale* behaveing himſelfe ſo deſperate in this encounter, that he was unawares gotten within the compaſſe of an Engliſh Troupe, where they beat him off his horſe and took him, the Iriſh preſſing ſo furiouſly upon them, that after the loſſe of the Captain & divers of our men, they recovered him again, who no ſooner got himſelfe horſt againe, but immediately fled with his decayed companies towards *Horſton* forreſt, where he was in almoſt as bad a feare of taking as before, there being what with Captaine *Hanſlops* men before, and Colloncll *Vere Hunbert* afterwards, above fiftene hundred of them ſlaine, *Oneale* himſelfe ſcaping very narrowly: there was likewiſe two hundred ſlaine of Scotch and Engliſh but very few hurt.

March

March 5. 1641.

IT is this day ordered by the Lords and Commons in Parliament, that Iohn Warner, Iohn Towes, Thomas Andrews, *Aldermen*, and Lawrence Halsted *Esquire*, or any two of them shall receive all such subscriptions and summes of monie as shall be subscribed, and paid in according to the printed Propositions made for the speedie reducing of the Rebels of Ireland, and assented unto by his Maiestie and both Houses of Parliament, and are daily to attend that service at the Chamber of London, from eight of the clock till eleven in the forenoon, and from two of the clock till six in the afternoon, and 'tis further ordered, that this order shall be forthwith printed and published.

FINIS.

shelter: The rest marched on where *Oneale* and his Souldiers gave them a resolute meeting insomuch as it was verie difficult iudgeing to whose lott the Victory would fall, *Oneale* behaveing himselfe so desperate in this encounter, that he was unawares gotten within the compasse of an English Troupe, wher they beat him off his horse and took him, the Irish pressing so furiously upon them that after the losse of the Captain & divers of our men, they recovered him again, who no sooner got himselfe horst againe, but immediately fled with his decayed companies towards *Horston* forrest, where he was in almost as bad a feare of taking as before; there being what with Captaine *Hardisse* men before, and Collonell *Fitz Harberts* afterwards, above fifteene hundred of them slaine, *Oneale* himselfe scaping very narrowly: there was likewise two hundred slaine of Scotch and English but very few hurt.

March

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FINIS.



FALSE PROPHETS Discovered.

Being a true ſtory of the Lives and Deaths of two Weavers (late of Colcheſter) *viz. Richard Farnham* and *John Bull*; who affirmed themſelves the two great Prophets which ſhould come in the end of the world, Mentioned Revel. 11. Alſo that the Plague ſhould not come nigh their dwelling. Neverthelesſe being Priſoners, the one in Old-Bridewell, the other in New-Bridewell, by a ſtrange Providence of Almighty God, both the one and the other dyed of the Plague in a Houſe where they uſually met, in Roſemary-Lane, in *January* laſt, 1641.

Here alſo is laid down their ſtrange Prophecies, and the Scriptures which they moſt blaſphemouſly wreſted, to the ſeducing of divers Proſelytes, who yet remaine obſtinate, and confidently affirme that they are riſen from the dead, and gone in veſſels of Bullruſhes to convert the tenne Tribes; the which they will alſo ſeeme to prove, as may be ſeene by this enſuing diſcourſe.

Wherefore let him that thinketh he ſtandeth, take heed leſt he fall.
1 Cor. 10. 12.

LONDON,
Printed for *I. W.* 1642.

FALSE PROPHETS Discovered.

False Prophets Discovered.

Richard Farneham and John Bull late of Colchester, weavers, do hold themselves to be Prophets not ordinary, but the two great Prophets that should come in the end of the world which were spoke of in Zach. 4. 4. Which saith, these are the two anointed ones that stand before the Lord of the whole earth: they were also spoke of said they in Revel. 11. 3. where they be called the two witnesses, Verse 4. 2. Olive trees & two Candlesticks, Verse 5. Out of their mouthes proceeds fire, Verse 6. They have power to shut Heaven that it raine not in the dayes of their prophesies; and power over waters to turn them to blood, and to smite the earth with all plagues as oft as they will, and they shall prophesie 1260 dayes, Verse 3. And having finished their testimony the beast that ascended out of the bottomelesse pit should kill them in Hierusalem where Christ was slaine, and the Nations should not suffer the dead bodies to be buried for three dayes and a halfe, because they were the men that tormented them that dwell on the earth, Verse 9. 10. But after three dayes and a halfe the Spirit of life should enter into them and to the amazement of all their enemies they should stand upon their feet, and Richard Farnham should be King upon Davids throne, and John Bull should be Priest in Aarons seat, and they should raigne for ever. They instructed such as came to them in divers points, but because those things that God hath revealed to them are of a high nature, therefore they question men and women in the first place of certaine points, that if they cannot answer to them, then they concluded that they were not capable of the high mysteries that God hath shewed them, and therefore they questioned,

1 Whether they were actually justified before they did repent, or repent before they were actually justified.

2 If actually justified, then they asked how long since, for they (supposed every one knew the direct time of their assurance.)

3 They aske some other questions touching the manner of that worke of their assurance of salvation, election, &c. which if the Catechumists can answer, then would they declare other doctrines of higher matters touching the new Jerusalem and resurrection of the dead a 1000 yeares before the end of the world, and in this they agreed not with the ancient Chiliasts or Millinaries but with the Cerinthians that held marrying and getting of Children in that thousand yeares, they hold that Christs death is not for mankind, but

for ſome certaine perſons and that his death only pargeth away ſin before juſtification, but not after, ſaying that ſuch ſins as are committed after juſtification are not expiated by the ſacrifice of Chriſt, but by his alone interceſſion; they alſo hold that all ſuch as commit the ſinne againſt the Holy Ghoſt ſhall certainly be ſaved: becauſe ſay they, none can commit that but only ſuch as have repented and received the Holy Ghoſt, Heb. 6. and been ſanctified by the blood of the Covenant, Heb. 10. They are certaine ſuch cannot be damned, howſoever ſuch ſhall loſe their aſſurance, their joy, and comfort in God, and in conſcience be as Spira was even in Hell here, ſuch they ſay are delivered up unto Satan, and are not to be prayed for. Moreover that Chriſts prayer, John 17. when he prayed not for the world, but for ſuch as were already converted or ſhould be converted. Out of the world, they ſaid that prayer was not for any before juſtification, nor after apoſtacy, and yet thoſe that onee have faith, cannot for all the apoſtacies in the world be damned; therefore they held that Hemeneus and Philetus, & Simon Magus, were all certainly ſaved: they alſo hold, God Almighty is the author of ſinne, and that all the miſchiefs that are done in the world were by God decreed: they alſo held that no manner of death could ceaze of themſelves till they came to be ſlaine in Jeruſalem, they ſaid this Kingdome of England is full of abomination, Idolatries, and whoredomes, in token of which God hath moved Richard Farneham the Weaver as he did Hoſea the Prophet, to take to himſelfe another mans wife, viz. a wife of whoredomes, Hoſ. 3. Which Richard Farneham accordingly did, a Seafaring mans wife, a woman of fine parts for knowledge in the Scripture, which he deluded, and perſwading her that he was a Prophet, ſhe in obedience to him as a Prophet, (ſo ſhe ſaid) was married to him notwithſtanding her husband alive at ſea, who ſhortly after comming home, laid his wife in Newgate, where ſhe was arraigned and condemned for having two husbands, but Farneham and ſhe both were confident that ſhe ſhould not dye for that; as the Harlot did abide for Hoſea many dayes, ſo they were confident this Seafaring mans wife ſhould for Farneham, which accordingly came to paſſe, for ſhe being a deluded woman, through mercy, did obtaine a reprieve, and it was ordered that the Seafaring man ſhould have his wife againe, who accordingly tooke her, and lay with her in the priſon; which as they ſaid did occaſion the fulfilling of the third Chapter, which ſaith, Love a woman beloved of her friend, yet an adultreſſe, which this woman was now to her husband Farnham, becauſe ſhe had played the whore with the Seafaring man to whom ſhe was given by the Iuſtices; yet not married to him as they ſaid, which by law ſhe ought to have beene, ſo that now they ſaid this is by them made a nationall ſinne, Ier. 3. 1. And as they were confident ſhe ſhould not die, but abide for Farneham,

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ſo in this they be true Prophets, for the Seafaring man is gone to the Eaſt Indies, and ſhe returned to Farneham in Newbridewell, where he was a priſoner till he ſickned, and Iohn Bull in Oldbridewell, Only through favour had liberty to go abroad, and often met at one Curtains houſe in Roſemary lane, where they both dyed, but Farneham dyed the firſt, and there was betweene Farnhams death and Bulls tenne dayes; that is, thoſe tenne dayes in which they ſuffered great tribulation, which they ſay were foretold. Rev. 2.10. Where it is written, the Devill ſhall caſt ſome of you into priſon, and ye ſhall ſuffer tribulation ten dayes. Be thou faithfull unto the death, and I will give thee a crowne of life: in which time they did daily exhort one another to conſtancy, and not to be ſtagger'd by the things that then hapned. One of the women ſeeming to utter but ſome doubtfull words, Iohn Bull ſaid away devill, and both Iohn and the women ſaid that Farnham overcoming that great temptation, and holding faſt his confidence to the end, meaning his opinion, he then ſhould receave a Crowne, only he ſhould lye three dayes and three nights in the heart of the earth, as Ionah was in the whales belly; but then he ſhould riſe, which accordingly he did, viz. upon Ianuary the eighth, 1641. And that then that Scripture was fulfilled, and not before: moſt impudently affirming, that only in Farnham that Scripture is fulfilled. Alſo moſt blaſphemouſly they affirme, that Farnham is that Prophet which Moſes ſpake of, Deut. 18.18. which was there promiſed to be raiſed up like to Moſes. This ſaid they was not Chriſt, for which they alledge Iohn 1.21 where ſay they, that Prophet, Chriſt, and Elias, are eſteemed three diſtinct perſons. In like manner moſt blaſphemouſly they applyed many Scriptures proper to our Lord, to Richard Farnham, as Pſal 21. The King ſhall rejoyce in thy ſtrength, thou haſt given him his hearts deſire, and haſt ſeta crowne of pure gold upon his head. Alſo Daniel 9.26. Where it is written that Meſſia ſhall be cut off, but not for himſelfe, this they ſay was Farnham Gods anointed. Alſo Iſay 53.8. He was taken from priſon and from judgement, namely Farnham, and who ſhall declare his generation, the heavens muſt containe Chriſts body till the reſtitution, ſay they, Acts 3.21. And therefore all theſe Scriptures and many more are to be fulfilled in Farnham, ſay their deluded proſelites; and that Chriſt doth make him his ſubſtitute to do his work on earth, Pſal. 89.19. I have laid help upon him that is mighty, I have exalted one choſen out of the people, that (ſay they) is Farnham, ſo that he is termed Gods batt'e-axe, Ier. 20.21. Thou art my battle-axe and weapon of warre, for with thee will I break in pieces the nations, and with thee will I deſtroy kingdomes.

It would be too tedious to cite the multitude of Scriptures peculiar to the Meſſia that Farnham & his Proſelites moſt blaſphemouſly

ly appl. ed to that ſeducer: for Iohn Bull that he is to be a Prieſt in the new Ieruſalem, and after his death to be raiſed againe. For that purpoſe they bring, 1 Sam. 2. & 3 laſt verſ. I will raiſe me up a faithfull High Prieſt, ſaith God, that ſhall do according to that which is in my heart, and he ſhall walk before mine anointed for ever. That King Farnham that is there ſtiled Gods anointed, before whom Iohn Bull muſt be a Prieſt for ever. But if any move a queſtion where theſe two Prophets ſpend their time now, ſeeing they did with ſuch confidence (before they died) affirme, that within three dayes they ſhould riſe againe, and alſo that divers women which were of their company affirme, that they be for certain riſen from the dead.

The women anſwer, viz. Farnhams wife, which was the Seafaring mans wife, and one Cortius wife, in whoſe houſe they dyed, Cortin himſelfe had beene of their opinion, who alſo died of the plague. Alſo one Ticknals wife a Carpenter at Wapping, theſe three ſeduced women, ſay that Farnham and Bull are gone to converte the ten Tribes, which ſaid they had travelled a long journey of a yeare and a halfes voyage to finde a countrey to ſerve their God in, a countrey in which no man had ever dwelt, 2 Eſdras 13.41. To that place they women are moſt confident they be gone, and that as Moſes was hid in an Ark of Bullruſhes ſo Farneham and Bull are gone in veſſels of Bullruſhes, ſay 18.12. Woe be to that land which they ſay is England, that ſendeth Embaſſadours by the ſea, even in veſſels of bulruſhes upon the waters, ſaying, go ye ſwift meſſengers to a nation ſcattered and rooted, but terrible from the beginning, theſe be the ten Tribes ſay they to whom theſe ſwift meſſengers be now ſent: that this is truth, they alledge another place, Iſay 41.25 where they ſay that Farnhams reſurrection and journey is recited in that he was then raiſed from the North, and he ſhall come from the riſing of the Sunne, and ſhall come upon Princes as upon Morter, and as the Potter treadeth the clay. This is that ſay they the Apoſtle ſpeaks of, Acts 13.40,41. Beware therefore leſt that come upon you which is ſpoken of in the Prophets, which, ſay they, is that Farnham the Lords anointed ſhall come upon the Princes as upon morter; and as the Potter treadeth the Clay: yea, they are ſo confident of this that they boldly ſay, if the Scriptures be the Word of God, then are theſe things certainly true: and ſo bold and confident that they will in drinking one to another drink to theſe dead friends, Farnham and Bull, ſaying that they be certaine they are alive, and ſhall returne to rule this kingdome with a rod of Iron. Thus we ſee how fearfully theſe poore ſoules are deluded; but more eſpecially may the fruits of their deluſion be diſcerned, for that we may perceave by diſcourſing with them how they rejoyce in it; yea it is even meat and drink to them; and moreover they rejoyce to be evill ſpoke of, and to ſuffer ſhame and reproach, which doubtleſſe they do very much: yea

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and ſay, that theſe Prophets left them in charge to ſuffer as much ſhame as was laid upon them, either by following their corps to the grave, or otherwiſe, for the more their ſhame was, the greater ſhould their glory be. Ye Farnhams wife, whoſe husband comming home from ſea, and finding his wife deluded, and ſo married to Farnham, to fulfill (as they did conceave) that in Hoſea, where the Prophet was commanded to take unto himſelfe a wife of whoredomes Mrs Haddinton (for ſo I take it her name was) ſhe was content to loſe the glory of being eſteemed an honeſt woman, and to be accounted a wife of whoredomes. that ſhe might occaſion as ſhe did conceave the fulfilling of that propheſie. But O the Devill that ſubtill Serpent, who hath intangled the minds of theſe poor women, for that there was one that would have beene at coſt of opening the graves, though ſix or ſeven weeks after they were dead, that ſo the ſight of the dead corps in graves might have convinced their follies. But O the deepneſſe of Satan, he had perſwaded them how this was the very time that Scripture was fulfilled, Mat. 22. 39, 40. An adulterous generation ſeekes a ſigne, but no ſigne ſhall be given but that of the prophet Ionah where as they ſaid our Lord ſhewed many miracles, but ſaid they the men of this generation, have oft times ſought a ſign from Farnham, but no ſigne muſt be given & therefore if their graves be opened and the ſimilits of their bodies ſhould appeare, to our ſences, it is but what they doe expect, for that to this generation no ſigne ſhall be given, notwithſtanding they are certaine as they ſay, that their true bodies are not there; the conſideration of which deluſion may make any honeſt Chriſtian even with a ſad heart to poure out prayers for them, and to move thoſe that be able with patience and meekneſſe to prove, if by any meanes they can recover them out of the ſhare of the devill, for that theſe three with ſome others ſetting their deluſion aſide, are eſteemed by underſtanding men, to be women of good parts, honeſt of converſations, and very ready in Scriptures, and therefore it is hoped that it would not be labour loſt, for ſome able divines to labour their reducing: let him know that he that converteth a ſinner from the errour of his way, ſhall ſave a ſoule from death, and ſhall hide a multitude of ſinnes, Iames 5. 20.

The wiſe ſhall ſhine as the brightneſſe of the firmament, and they that turne many to righteouſneſſe as the ſtarres for ever and ever.

FINIS.



A true Coppie of the Lawes and Rules of government, agreed upon and eſtabliſhed by the Nobles of the ſeverall Counties of Ireland, now riſen in Armes for the maintaining and ſettlement of the ancient Romiſh and Catholike Religion, the upholding of his Majeſties rights and prerogatives, and the libertie of a free Nation.

Ireland, Roman Catholics of,

And the Copie of a New Oath to be taken to performe the ſame, by all the Papiſts and Rebels in Ireland, read in the High Court of Parliament, the tenth day of March, 1641.

And publiſhed by the conſent of ſome Gentlemen that have received great damages by them, as a warning for all true-hearted Engliſh-men, to prepare themſelves againſt theſe, and all other bloudy Papiſts and Rebels, without any more delay, to prevent their wicked deſignes.

London, Printed for *Francis Coules*. 1641.

A true Copie of the
Lawes and Rules of
ment, agreed upon and established
Nobles of the severall Countries of Ireland
tilem in Armes for the maintaining and
ancient Romish and Catholike Religion,
ding of his Majesties rights and pre-
rives, and the Liberty of
tree Nation.

And the Copie of a New Oath to be
ken to performe the same, by all the Papists
Rebels in Ireland, read in
liament, the 19th day of
March 1642.

And published by the consent of tome
Gentlemen that have received great damages by
them, as a warning for all true-hearted English-men to
prepare themselves against these, and all other bloody
Papists and Rebels, without any more
delay, to prevent their
wicked designes.

London, Printed for Francis Coules, 1642.

A true Copie of the Lawes and Rules of government, agreed upon and *established by the Nobles of the severall Counties of Ireland now in Armes, &c.*

1. THat it shall not be lawfull for any man, upon perill of life, to rob, prey, or commit spoyle upon any Romish Catholike of Irish, English, Welch, or Scottish birth, or of any other Nation now inhabiting within the Kingdome, excepting such of them as shall appeare, or declare themselves opposite or enemies in this good and common cause, or shall refuse to rise in defence thereof; nor shall it be lawfull to prejudice any such Catholike so disaffected in the said cause, without speciall direction and order from the Committees now to be appointed, or the major part of them in the said Counties, for the regulating of this great affaire.

2. If any man or woman, now professing Protestancie, and inhabiting within the said Counties, shall make suit to bee received and reconciled into the Catholike Romish Church, as a true member thereof, and being so received, continuing truly and firmely therein, shall not suffer in his body, goods, or lands, provided if such person or persons so received, have any strong holds, castles or forts, within the said Counties, which shall be thought to damnifie, or weaken the said Catholike cause, that in such case the said strong holds, castles or forts, shall be sequestrated into such hands of the said Committees, or the major part of them shall appoint and think fit, and the same to remaine in the said sequestration, by

way of caution and ſecuritie, and not otherwiſe for ſix moneths next after the ſaid ſequeſtration without further dammages to him or them ſo reconciled, in any other part of his or their eſtate.

3. If there be any married couple, the husband being a Catholike, and his wife a Proteſtant, in that caſe they are to ſuffer no prejudice in their goods or lands: But if the husband be a Proteſtant, and the wife a Catholike, in that caſe the Thirds of their goods ſeiſed upon, ſhall be reſtored to his wife, and ſuch thirds to their children, if they be Catholikes, as the ſaid Committee, or the major part of them ſhall order.

4. That his Majeſties rents, revenues, and other his rights, liberties and prerogatives temporall ſhall bee upheld and maintained within the ſaid Counties from time to time: And the ſeverall Freeholders of the ſaid Counties reſpectively to be accomptable for the ſaid revenues from time to time, according to the proportion of the Free-holds, and to pay the ſame for his Majeſties uſe, to ſuch collectour or collectours as hereafter ſhall be appointed within the ſaid Counties for the receit thereof.

5. It ſhall not be lawfull for any man within the ſaid Countie, to make any difference or diviſion betwixt the meere Iriſh or thoſe of the ancient Engliſh, nor betweene them and any good Catholike whatſoever, ſo they be true to the Kings countie, and this cauſe of Religion, but that everie ſuch perſon and perſons living within the ſaid countie, without rationall deſtruction, ſhall have eſtimation and promotion within the ſaid counties, according to his and their deſerts.

6. That no perſon or perſons of the ſaid counties, upon perill of life, ſhall make any incurſions into other counties, or other parts of this Kingdome, with intent to make any ſpoyle, without order and direction from the ſaid Committee, or the major part of them. And likewiſe that everie perſon and perſons of the ſaid countie ſhall to the uttermoſt of their power, hinder and oppoſe any incurſions into the ſaid counties by any other parties, with intention to commit ſpoyle or other outrage.

7. If there be any goods remaining in the ſaid countie, that have beene taken, or yet not taken from any of the Engliſh, by way of ſpoyle, or under colour of protection, that the parties or partie having ſuch goods, ſhall bring the ſaid goods, or a good account

of

of them before the ſaid Committee, or the major part of them ſhall order towards the maintenance of the forme of the ſaid countie, who will take courſe to give competent recompence to the partie or parties, who ſhall bring forth the ſaid goods. And the ſaid partie or parties failing ſo to doe, or to give a good account for any ſuch goods, upon proofe thereof made before the ſaid Committee, or major part of them, ſhall be lyable to a forfeiture double the value of any ſuch goods ſo detained. And whoſoever ſhall make diſcoverie of any ſuch goods intended to be concealed, ſhall have recompence from the ſaid Committee.

8. It ſhall not, nor may be lawfull for any perſon or perſons, upon perill of life, upon any pretence to enter into the poſſeſſion or poſſeſſions of any caſtles, houſes, lands, tenements, or hereditaments, which is or hath been quietly enjoyed by any Catholike, or any other, by whom he derives his eſtate for one whole yeare laſt paſt; nor ſhall it be lawfull, upon perill aforeſaid, for any perſon or perſons to enter into the ancient poſſeſſion of any Proteſtant, having not diſclaimed himſelfe an enemy to this Catholike cauſe, without a ſpeciall order of the ſaid Committee, or the major part of them. And if any ſuch entrie have beene made, the partie or parties who made the ſame, are upon the perill aforeſaid, to quit and deliver the poſſeſſion of the ſaid houſes, lands, tenements and hereditaments, unto the partie or parties from whom the ſame was taken, upon demand thereof made by the former poſſeſſor.

9. That all perſon or perſons of what qualitie ſoever, having lands or goods within the ſaid countie, ſhall beare and pay ſuch proportion and contribution towards the maintenance of the forme of the ſaid countie, according as the ſaid Committee, or the major part of them, ſhall from time to time order and plot, upon perill of having ſuch puniſhment inflicted upon ſuch Delinquents, as the ſaid Committee, or the major part of them from time to time ſhall think fit.

10. That no man upon perill of life ſhall commit rape or raviſhment upon any wife, widdow, or maid, or any other woman within the ſaid countie, nor ſtrip any Catholike or Proteſtant, man, woman, or any other whatſoever, of the cloaths of their body.

It is ordered that whenſoever any Caſtle, Fort, or other places ſhall be gained within the ſaid County, either upon quartet given, or other-

wiſe that no man upon perill of life breake the Conditions of the ſaid Quarter ſo given or agreed upon, or preſume to enter with any more number into any ſuch place gained by Quarter or otherwiſe, or to take any part of the goods or ſpoyle of any of the ſaid places, but the ſame left to be ſeiſed upon as the ſaid Committee or the major part of them ſhall direct, untill all the ſaid goods be diſtributed towards the maintenance and ſupport of the ſaid forces in a moſt equall way by the ſaid Committee, or the Major part of them.

That no perſon or perſons, Souldier, or any other upon perill of life, commit ſtealth, Robbery, Burglary, or burne Corne, or Houſes, or commit any other enormity within the ſaid County, to the prejudice of any other *Engliſh* or *Iriſh*, without the ſpeciall order of the ſaid Committee or the major part of them.

That for the maintenance and upholding of Trade and trafficke within the ſaid County, none ſhall preſume upon perill of life to Rob, ſpoyle, or any otherwaies damnifie any Merchant, or Tradeſman trafficking, trading, or working within the ſaid County, either in body or goods, and for their better ſecurity to follow the ſaid Trade and traffick.

It is intended that the ſaid Committee, or the major part of them ſhall protect ſuch Tradeſmen as there ſhall bee neceſſary uſe of them, viz. Shoomakers, Tanners, Taylors, Tinkers, Smiths, Sadlers, Glovers, Hat-makers, Tuckers, Millers, Weavers, Carvers, Clothiers, or any ſuch Mechanicks as the ſaid Committee or the major part of them ſhall thinke fit and neceſſary to uphold within the ſaid County for ſo long time as the ſaid Tradeſmen ſhall behave themſelves honeſtly and truely to apply their Trade onely, and not found guilty of any miſdemeanour, or tranſgreſſion againſt the generall good of the common cauſe.

It is ordered upon paine of life, that no Husbandman, Ploughman, Labouringman, Heardſman, or other man of what Condition ſoever being not under the command of one of the Captaines of the Army, or liſted as a member thereof, ſhall preſume to follow the ſaid Army or Range from his conſtant habitation, but ſhall remaine at his home to follow his Husbandry, Occupation, or Profeſſion, having not any authentique paſſe under the hand of ſome conſiderable Perſon, limiting the occaſion of his travell, whether and from whence.

That all Catholickes that will refuſe to aſſiſt in the Catholick Cauſe ſhall be proceeded againſt as if he were a Proteſtant, provided that no ſuch perſon or perſons ſhall be proceeded againſt, but by ſpeciall direction

on from the ſaid Committee, or the major part of them.

It is ordered that the Tenant or Tenants of any ſuch Catholicke ſhall duely pay ſuch Rents, and duties as he compounded for, with his Landlord, upon paine of a heavy puniſhment to bee inflicted upon the Delinquents by the ſaid Committee or major part of them.

It is ordered that every twelfth day (ſo that it bee not upon the Sunday) and that in that Caſe the next day of meeting ſhall meet at *Tulke*, to ſettle the diſorders, differences and enormities committed, and to be committed within the ſaid County.

No perſon or perſons upon paine of life ſhall preſume to Victuall, relieve, or give intelligence to any Garriſon, or ſtrong Hold within the ſaid County, to the prejudice of the ſaid Catholicke Cauſe, or to any perſon or perſons oppoſing the ſaid Catholick cauſe.

In Nomine Patris, et Filii, et Spiritus Sancti, *Amen.*

I N. N. *Doe profeſſe, promiſe and vow, to uphold maintaine and defend to the uttermoſt of my power, the Catholicke Roman Religion. And that I will not willingly doe or ſuffer to bee done any harme, or prejudice to any* Roman *Catholicke*, Engliſh, Iriſh *or* Scot, *that ſhall truely joyne in the Vnion his Life, Liberty, Lands, Goods, Chattells, either for future hope of Reward, Revenge or malice. And that if any ſhall preſſe or wrong any that ſhall take the Oath, I will take the wrong done to my ſelfe, and as farre as in me lieth will labour to get the party ſo wronged fit reparation.*

Item, *I doe profeſſe, Teſtifie and declare in my Conſcience, that our Soveraigne Lord King* Charles *is the lawfull Soveraigne Lord of this Kingdome; And that I will beare true Faith and Allegiance unto Him, his Heires, and lawfull Succeſſors, and him and them in the lawfull Rights and Prerogatives of his Crowne againſt all forraine Power, Eſtate*

ſtate and Potentates, and againſt all trayterous practiſes will uphold, maintaine and defend as far as in me lyeth.

Item, *I vow, proteſt, and promiſe to keepe the Lawes of this Kingdome, the Statutes of* Magna Charta, *and all other Statutes made in this Kingdome for the liberty of Subjects, If it be not againſt the Catholick Roman Religion, and will not give way to change any of them without the Authority of Parliament as far as in me lyeth.*

Item, *I doe vow and promiſe to endeavour as farre as in mee lyeth, to free my Country from the ſuppreſſion of ſubordinate Governours, and of all others, And that I will not make any diſtinction betweene the old* Engliſh, *and the old* Iriſh ---- *but remaine ſtedfaſtly in this union of Faith, as we are linked in bloud, in ſpight of the Divell and Hell-gates, for of any Catholick of what unction ſoever that will joyne in this.*

And that I will not hurt or make claime to their Eſtates, or take poſſeſſion of the Lands, or Caſtles during theſe Commotions, untill things be ſetled, &c. untill it be erected by due courſe of time.

Item, *I vow to ſet aſide all private Quarrells, Compariſons, and Emulations, and to be better and wholly attendant and aſſiſtant to the common Cauſe, untill theſe troubles be paſt.*

So helpe me God: And the Contents of the Holy Evangeliſts, &c.

FINIS.

6.

England

THE BISHOPS

Laſt Vote in PARLIAMENT.

OR,

Their *Superſedeas* from both Houſes, in *February*, 1641.

Who are now wiſhed to attend their Flocke, ſeeing they have time and leaſure.

Or if they will to preach in the Tower.

Tempora Mutantur.

London, Printed for *Iohn Thomas*, 1641.

THE BISHOPS

Good Night to the Lord Biſhops.

WHat gone my Lords, clean outed, hath *an exit* now at laſt paſſed upon the Myter, though with much adoe: Why God be thanked for it, and never ſend us worſer newes, Now you are eaſed of your Lordſhips, wee hope that you will be better acquainted with the familiar and Chriſtian terme of brother, and ſeeing yee are diſmiſſed of Temporall, (knowing that you hold it not onely a great ſhame, but a great ſinne to be idle) we truſt to find you more frequent in your ſpirituall charge and Paſtorall employment, the execution whereof would be queſtionleſſe more conſonant to reaſon, more agreeable to the minds of all good men, and more acceptable to your Maſter that ſhould be, (and as I hope for hereafter you will better take him to be) *Ieſus Chriſt*. Who for his part we all know never gave order, never allowed greatneſſe in his, ſave ſuch as proceedeth from contemptaion and annihilation of a mans owne ſelfe, which indeed is the onely greatneſſe greatly, yea; onely reſpected of him, and which if he ſees not in his immediate ſervants, (*viz.*) his Miniſters, they ſhall be very ſmall with

him how great soever they may be either in their owne dazling eyes, or in these of worldly men: Good (Mr. Bishops, for my Lord is gone now) let me be bold to tell you that which I suppose some of you know already (though for all I dare not undertake their Bishopricks farre in revenue surpassing, their knowledge in *Arte*, did you ever observe that creatures living in two Elements, were never beloved, but ever hanted & pursued by either the Beast or Fowle, solely appropiated vnto one or the other Element nature loues no division in place, nor the God of Nature in employments, are not the *Otter, the Beaver* the sole shewed, hated, shunned, and fled from by all Fish and Fire of the Sea, are they not sought or watched for, and laide in wait for, by all creatures on land, Dread they not these, feare they not those, are they in peace in the Water; are they quiet on Shore, nor flocke they nor sort they together in flockes, or companies as all other creatures that onely challenge unto themselves one Element or continuall reside and stay, neither are they not termed *Animalia Solitaga*, creatures wandring alone, and that may bid a pox of their Companie? Marry are they, what may the reason of this be, it is apparent, divided in nature, divided in disposition out of a covetous desire to share in commons with all other setled & determinate creatures in respect of Station, they utterly loose them in love and affection, would it had not been your fortune or rather faults, that the world had not had so just an occasion and

ground

ground to note you, like to the fore-named beasts in the quality of your Function, for then surely it would never have proved to you, as all other creatures did to them in them, in the matter of disaffection, nothing about you that you wore for matter of habit, nothing that you taught for matter of habit, nothing that you taught for matter of beliefe or Doctrine, nothing that you did for matter of employment and action, none to whom you did belong in matter of service & duty, but savoured, yea stunke of an *Otter*, *Beaver*, or *Soyle*, *viz.* of a strange sundred *Hocus Pocus*, *Hodge Podge*, *incongruus ridiculous*, *monstrous exorbitancie*, and now let us first by leave examine your *Lincie wolsey habits*, that is *Mag-pie* like white and blacke, making shew of more cleannesse without then ever by good action could appeare of innocency within, next a cap God blesse upon your heads, and that must have as many corners as a Cushion, or else the fats in the fire, for each corner forsooth points at a Cardinals vertue, doubt it not, as certainely as the Sea-mans Card doth at the foure Cardinall Winds, though upon tr*iall* made, your pericranium will be found as guiltlesse of their knowledge, as your lives and doings are of the practice (except I crie you mercie good gaffer Bishops) your Cap-corners may poynt at the foure Cardinall Vertues of *Rome*, there perhaps he poynts right, for some of you within these late dayes have beene found as well proceeded in the Cardinall Vertue of Pride, in the Cardinall Vertue of Coveteousnes,

and in the cardinall Vertue of deteſtable Sloth and Idlenes, (to ſay nothing of the cardinall Vertue of Superſtition, becauſe if I ſhould name more cardinall Vertues then the cap hath corners) I ſay with theſe cardinall vertues youare as ably endowed, as any cardiuallin theconclave at *Rome* whatſoever, now for your Doctrine, if that was not compoſed of two Elements let the world judge, for what was the ſcope of your diſcourſe whenſoever you were pleaſed to ſtand halfe an houre in the Pulpit, but this that a man might live as ſafe in the Water as on ſhore, in the puddles of the Roman Superſtition, as on the firme ground of Gods Goſpell, you were luke-warme forſooth, betweene the cold *Papiſt*, and the hot Zealous *Proteſtant*, (who you in your temporizing temperate diſcretion are pleaſed to call *Puritane*) and are therefore vomited out of the mouth of *Chriſt*, and out of the reſpect of all good men; your imployment was part for Heaven, and your Maſter, *Chriſt*, when you had nothing elſe to doe, partly for Earth and your Maſter the King; whome I muſt needs ſay you ſerved a great deale better then *Chriſt*, for truly to give you your due you plyed his ſervice, but ſome thinke your owne under his Skirts, both in the *Starre-Chamber*, and the *High-Commiſſion* exceeding well, but it was both with reſervation and expectation that the King ſhould ply you with fat Benefices, great Biſhopricks, high Honours, for no man muſt conceive that you muſt plie for nothing, you plide the King in what you thought

fitting

fitting, the King muſt comply with you forſooth in what you pleaſe; but now the World is come about, it is day all abroade although it is night with you, there be ſome others (of whom you little dreamt ſome two or three yeares agoe) that have plide you now (ſomewhat to your eaſe I muſt confeſſe, though not to your content) and as they have plide and ſerved your pompous Titles and Temporall Votes in Parliament, with Courts and Iuriſdictions with a Writ of Eaſe, for wee truſt they will diſtribute your incloſed aſt meanes and unmeaſurable Revenues with a Writ of conſcionable diviſion; for to come to the matter, if you are ſo well ſkill'd in the Scripture, as both your age and place requires, how dare you gape after earthly Titles, when *Chriſt* your maſter (whome now I hope you will heare ſeeing you can better tend it) commands you plainly, *bee yea not called Lords*? and tell his Diſciples (whoſe ſucceſſours you would faine be in Dignity, but not in paines) that though it was ſo among the Heathen yet it ſhould not bee ſo with them, you muſt needs equall Potentates and Kings, you are *perſonæ mixta*, you are, no no the Parliament hath contriued you out of that opinion now, you were, and you had ſomewhat to doe about Heaven, and more upon Earth (*diviſum Officium*) but ſee the Power and efficacie of a Parliament, they have made you all to mind Heavenly things, yea although it be againſt your will, to be ſhort good Biſhops, mind that calling for which all good men will mind you, thinke no more of ſerving

wing two masters, least you be beloved of neither, hunt no more after earthly imployments and preferments, least at length you have no place neither in one nor other, follow my councell, in so doing you may in time gaine something that you have lost, but he that cannot be content to come out of the Tower and preach as his Bretheren doe, let him for my part stay there still, or if hee will needs have the Title of Lord, let him quit the Kingdome and trudge *Tiber*, if he will to *Tiburne*, no question wee shall soone have an honester man in his place who will be content with such dignity, as it hath pleased *Christ* to give him.

FINIS.

7

A COPIE OF A LETTER FROM THE LORD ANTRÁM IN IRELAND TO THE right Honourable the Earle of *Rutland*, bearing date the 25. day of *Febr.* *Anno* Dom. 1642.

K. Macdonnell
prince of Antrim

Wherein is contained the Deſcription of Two Battells fought between the Engliſh and the Iriſh Rebels.

As alſo the Number of thoſe that were ſlaine on either ſide.

London, printed for *W. T.* 1642.

A Copie of a Letter from the Lord Intrim *in* Ireland.

My honourable Lord,

HAving nothing of that waight and conſequence that befits mee to accommodate your Honour withall worthy of your Lordſhips acceptation, I am inforced to preſent your Honour with what I can, as a ſmall ſigne of the great obſervance in many reſpects I owe to your Lordſhip for the noble favours I have had the honour formerly to receive from your Lordſhip, and the mutuall correſpondencie that hath been betweene your honour and my ſelfe, which when opportunity may permit, I humble thankfulneſſe acknowledge.

My Lord,

It is a great ſorrow to me, my name and ho. nour ſhould be ſo much defamed and ſcandali-zed by falſe and ſlanderous reports, nay permit-ted to be publiſhed in print, that I have revolt d from my King and turned Rebell, the very name wounds mee ſore, which never had the leaſt thought of treaſon againſt my Soveraigne or diſ-loyalty to my Country, I am ſo farre from ſuch imaginations, that I will rather perish at his Ma. jeſties feet, and ſuffer any punishment what ever ſhall be thought requiſite to briug a period to my life and fortunes, then live ſtained with ſuch a horrid denomination as Traytor: And am ſo farr incenſed againſt theſe reports, that I vow to God I will to the uttermoſt of my power maine-taine the rightfull power and prerogatives of his ſacred Majeſty, to whom I deſire to approve my ſelfe an obedient ſubject and ſervant, and his Go-vernment as the undoubted and lawful King over his Maieſties Kingdomes of England, Scotland, and Ireland: I deſire not to be di obedient to any the Lawes and Ordinances of his Parliament for the good Government of his Kingdomes, that may not abridge and reſtraine the free exerciſe of the Roman religion, which I am devoted to and am ingaged to maintaine in duty to God and reſpect of my future happineſſe and ſalvation. Her Maieſty, my Gracious Queene, I will to my power endeavour to obey, and her rightful raign

in

in his Maieſties Dominions under his Governement endeavour to uphold and maintaine to the uttermoſt of my life and Fortune: And ſuch reſpect and honour I owe to my Lady, whom my prayers are daily for, and to whom I recommend my deareſt affections, that ſhe may be confident I will intermeddle with any affaires that may I hope prove deſtructive to my ſelfe or Family, or in defamation to mine or her Honour, which I humbly deſire your Honour to certifie her, and to preſent his Maiefty with my unchangeable and dutifull Intentions.

My

My Lord,

Some paſſages of the affaires here in *Ireland* I thought good to preſent you with all which is neceſſary to be taken notice of. There was a grea Battell fought before the City of *Dublin*, where was ſlaine 4000. Engliſh and Scotch, and Sir *Edward Denny* one of our Captaines with his forces of 400. Souldiers hath Slaine *Thomas Eger* with five hundred more of his Souldiers, and put all the reſt (beſides ſome priſoners taken) to Flight. This is the greateſt overthrow to the Engliſh as yet hath been: And Sir Edward Denny having the Victory, on the next morning being by his Souldiers ſaluted in a moſt Noble manner, for their better encouragement, gave to each Souldier five pounds, and in vindication of his reputation made a royall Feaſt to entertaine his Souldiers, in a deriding and ſcoffing manner to the Engliſh. There was alſo another skirmiſh on ſaturday laſt, which continued ſome 8. houres betweene the Forces under the command of the Lord *Oſmond Neterfield* and others, and the Forces under the Command of Sir *Simon Hartcourt*, Sir *William Cootes*, Mr. *Moore* of the Engliſh; the L. *Douglas*, Sir *Charles Bland*, Mr. *Henry Stewart*, and others of the Scots, where were Slaine 2000. Iriſh, and about 100. Scotch and Engliſh, the reſt of the Iriſh being forced to retire, great ſpoyles being left by them as a prey to the Engliſh of Ammunition and proviſion of

Victuall

Victuall, ſufficient to furniſh and maintaine 500 men for 6. months, which was a great weakning to the Catholike party: And thus having no more at this preſent, I will not be troubleſome to your Honour, but humbly take my leave.

Your Honours in all

due obſervance

INTRIM.

Lemſter 25. *Febr.*
1642.

FINIS.

FINIS.

THE QVEEN'S MAIESTIES GRACIOUS ANSWER TO THE LORD *DIGBIES* LETTER,

And the Parliaments Censure to the 18. Rebels. With the Examination and Confession of Captain *Butler*, before the COMMITTEE.

Likewise the true Relation of 36. other Rebels, apprehended and taken in *Milford-Lane*, by many Constables, and a strong Watch, who intended to fire the City of *London*, had they not bin prevented.

The Names of those 36. Rebels.

Captain Griffin,	*I. Depart,*	*Iohn Kipling,*
Captain Hornway,	*Dan. Thornlie,*	*Peter Fotheogill,*
Captain Spencer,	*Morgan Meridith*	*David Bodurdo,*
Lieuten. Williams,	*Rich. Boys,*	*Gefferie Roberts,*
G. Coppinger Mr.	*Patrick Teenam,*	*Thomas Trig*
Ric. Crab, Master.	*Thomas Lemon,*	*Adam Bedford.*
Iohn Tompson,	*Nich. Wright,*	*William Ermes,*
Henrie Barton,	*Robert Dyer.*	*Iohn Daveris*
Thomas Leidor,	*Darbie Rufey*	*Henrie Scarebie,*
Adam Wheeler	*David Speeloe,*	*Patricke Coots*
Wil. Hafferd,	*Ioh. Greenoraugh,*	*David Powell,*
Garret Ryan,	*Wil. Barwicke.*	*Darbie Coboie.*

Printed at London for Tho. Powell, and averred by I. B. Cler.

Her Majesties gracious Aſwer to the Lord *Digbies* LETTER.

MY LORD,

WE reſpectively entertain great alacritie in Our joyfull mind, to receive the undoubted fidelitie, which you expreſſed to Us in your laſt Epiſtle. You may boldly adventure to write unto Us with freedome, as well as by expreſſe: the time being come that you have a Cypher, which I vouchſafe to confer upon you; I am exceeding joyfull to know, that the humbleſt, and moſt faithfull Servant I have in the World is now at Middleborough; where (We deſire) you may remain in the privateſt way you can, till you receive farther inſtructions how you may more faithfully ſerve the King, and Us in thoſe parts. The King having betaken himſelf to a ſafe place, where he doth, and will avow, and protect his Servants from rage, and violence (for from Iuſtice you cannot implore it) you may then live in patience, and joy, having the freedome to wait upon Us. But he having betaken himſelfe to the eaſieſt and compliantеſt way of accomodation, confirm your confidence, that then you may ſerve him more by your abſence, then by all your induſtry: and let it be a comfort to you in all calamities, that you may ſerve Us by your Actions only, and in no kind by your Sufferings for Our ſake: that you may have no meaſure of misfortune, but happineſſe in this World, which you may derive from Our gracious value of your affection, and fidelitie.

CANTERBVRY. *Feb* 3. 1641.



THE

PARLIAMENTS CENSVRE,

TO THE

REBELS:

LOng have the insolency of the Rebels in *Ireland*, insulted over the *Protestant Partie*, tryumphing in their barbarous inhumanity. And as they began to increase in their absurd Cruelties; so likewise they did corroborate their opposite forces, still daily expecting assistance, and propitious opitulation from forraign Countries.

But the all-discovering eye of the Almighty (which cannot permit disloyalty to sleep in impunity) did impartially behold the inveterate resolutions of some Rebels. The singularity of Gods omnipotent mercy distended towards *England* is so miraculous, that we are more bound to praise his propitious Name, then any other Nation under the *Clymatteriall Zodiack* or *collaterall Zenith* of the Cælestiall Pole.

First, the dexterity of his infinit misericord shown, and apparently declared unto us in diverting the Spanish Armado from us, then in dissipating that Hell nourished Plot of Gunpowder Treason, which alone pretended a prodigious demolition to this Realme. Again, in confounding the assiduous stratagems and conspiracies of the Papists, or at least their Adherents, which privacy of plotting treachery, they have not only hatched, but also pretended against this Kingdom lately. Yet amongst all others his miraculous mercies perfected

cted, and declared unto us, this especially ought not to be forgotten; for it was neither lesse dangerous, nor trecherous: which I will relate in the subsequent description hereof, and refer (*as our Genius suggest unto us*) a plenary satisfaction in a more perspicuous Declaration.

Eighteen of those Rebels being apprehended, and suspected justly to be Confederates with those in *Ireland*, were according to the Warrant published by the House of Commons, committed to Newgate the 7. of this present Month, and likewise called to the Parliament House before the Committee to answer the Impeachments objected against them, they thus gave their Responsals, as followeth.

The Examination and Confession of Captain Butler, *before the Committee the said Captain answering for them all.*

FIrſt, they examined him, concerning their Religion; but he anſwered without any prætermiſſive negation, that they were all brought up in the Catholike Faith, and that they moreover reſolved themſelves never to remove their Faith.

Secondly, they queſtioned him concerning their audacious preſumption in daring to appropinquate any Coaſt in *England*, without Commiſſion: but he anſwered, that they were beaten thither by an impetuous wind, and averſe Tempeſt: Moreover, that it was not their leaſt reſolution to have ſtayed there long.

Thirdly, he was examined, whither they were going, and to what intent: he replyed to *Ireland*, then they demanded of him, whither they were reſolved, or intended, either to aſſiſt the rebels there, or the Proteſtants: but he occluded his mouth

mouth with ſilence, and did not anſwer one word to that interrogatorie; but we may eaſily conclude therefrom his meaning, *becauſe ſilence gave conſent.*

Fourthly, they examined him, whither they had no more Confederats, or where they were reſiding, and the number of them: he then auſwered, that they expected many more, and if they had not bin interrupted, they conceived credibly they ſhould have ſeen more concomitants to conjoin with them. With that, the *Committee* demanded of him again, where theſe their Confederates were, in what place, and the quantity of them. But to this Propoſition he would give no anſwer, but replyed they knew not, only they expected their conjoinment very ſuddenly. With that the Comittee ſeemed to queſtion him no more, but remitted him, and committed him to the cuſtody of the Keeper of Newgate, from whence he came. Then they conſulted amongſt themſelves, what verdict they ſhould give unto them, and concluded unanimouſlie, as followeth. The

THen they reſpectively conſulted what they ſhould do with theſe rebels, and to what condigne death they ſhould condemn them. The Vote paſſed twice, that they ſhould be hanged: but afterwards they unitly concluded, that they ſhould continue in New-Gate a while till the Seſſions, and then they ſhould be hanged and quarterd, and their limbs to be ſet upon everie Gate, this Vote paſſed manie times, ſhewing exemplarie puniſhment to all thoſe, that ſhall preſume to connive at the Rebellion in *Ireland*, or ſhall dare to aſſiſt them.

The Apprehenſion of 36. more Rebels in *Milford-Lane.*

AFter intelligence was given to ſome joint Confederats with the Rebels, that 18. were ſent to New-Gate; they amongſt themſelves appointed a meeting in *Milford-lane*, where they conſulted to ſet the City of *London* on fire, in Vindication of their Friends; and taking an Oath amongſt themſelves to confirm their reſolution, credible Information was given to divers Conſtables, who ſummoned a ſtrong Watch, and apprehended 36. more of them, who are now committed to the Cuſtody.

FINIS.



A PARAPHRASE VPON THE SONG OF SOLOMON.

VVritten by G. S.

And Dedicated to the Queenes Majesty.

LONDON,
Printed for H. S. and W. L. 1642.

LONDON,
Printed for H. S. and W. L. 1642.

A PARAPHRASE upon the Song of Solomon.

Cant. I.

Sponſa.

JOyne thy Life-breathing lips to mine,
Thy love exceeds the joy of Wine,
Thy Odours, O how redolent!
Attract me with their pleaſing ſcent.
Theſe ſweetly flowing from thy name,
Our Virgins with deſire inflame.
O draw me my belov'd, and wee
With wings of feet will follow thee.
Thy longing Spouſe at length great King,
Into thy Royall Chamber bring:
Then ſhall our ſoules intranc't with joy,
In their due praiſe, their zeale imploy.
Thy celebrated loves recite,
With more than crowned cups delight.
Who truth and ſacred juſtice prize,
To thee their hearts ſhall ſacrifice.

You Daughters of Jeruſalem,
You branches of that holy ſtem,
Though black, in favour I excell;
Black as the Tents of *Iſmael*;
Yet gracefull as the burniſht Throne,
And Ornaments of *Solomon*.
Deſpiſe not my diſcolour'd looke,
This taunty from the Sun I tooke.
My mothers ſons envy'd my worth,
And ſwolne with malice, thruſt me forth
To keep their Vines in heat of day,
While, ah mine owne neglected lay.
More lov'd of all then humane ſeed,
O tell me where thy ſheep do feed,
Where reſt they, in what gracefull ſhade,
When ſcorching beams the fields invade?
Why ſhould I ſtray and turne to thoſe
Who are but thy diſguiſed foes?

Sponſus.

O Thou the faireſt of thy kinde,
I will informe thy troubled minde.
Follow the way, my feet ſhall lead,
And in their ſteps ſcarcely tread.
Thy Kids feed on the fruitfull plaines,
Beſides the ſheep-cotes of our Swaines;
Thou love art like thoſe generous ſteeds
Which *Pharaoh* for his Chariot breeds,
Trickt in their rich Capariſons,
How ſhine thy cheeks with ſparkling ſtones,

Which looſely dangle from thine eares!
Thy neck the Oceans treaſure weares.
I will a golden Zone impart,
Enameled with curious art.

Sponſa.

WHile he the Prince of bounty feaſts,
And entertain his happy gueſts;
My Spicknard ſhall perfume his haire,
Whoſe Odour fils the Ambient ayre:
All night his ſacred head ſhall reſt
Between the pillowes of my breaſt.
Not Myrrh new bleeding from the tree,
So acceptable is to mee;
Nor Camphire cluſters when they blow,
Which in En-gedi's Vineyards grow.

Sponſus.

THy Beauty, Love, allures my ſight,
And ſheds a firmament of light;
In either eye there ſits a Dove
So mild, ſo full of artleſſe love.

Sponſa.

THou my belov'd art fairer far,
Thou as the Sun, I but a Star,
Come my delight, our pregnant bed
Is with green Buds and Violets ſpred.

Our Cedar-roofes are richly guilt,
Our Galleries of Cypreſſe built.

Cant. II.

Sponſus.

I Am the Lilly of the Vale,
The Roſe of Sharons fragrant dale:
Loe, as th'unſullyed Lilly ſhowes,
Which in a brake of Brambles growes;
My love ſo darkens all that are
By erring men admir'd for faire.

Sponſa.

LOe as the tree which Citrons beares,
Amidſt the barren ſhrubs appeares:
So my belov'd excels the race
Of men in every joyning grace:
In his deſired ſhade I reſt,
And with his fruits my Pallate feaſt.
He brought me to his Magazines,
Repleniſht with refreſhing wines,
And over me (a tender maid)
The enſignes of his love diſplay'd.
With Flagons O revive my powers,
And ſtrew my bed with fruits and flowers,
Whoſe taſte and ſmell may Cordiall prove,
For O my ſoule is ſick with love.

Beneath

Beneath my head thy left arme place,
And gently with thy right embrace.

Sponſus.

YOu Daughters of Jeruſalem,
You branches of that holy ſtem;
I, by the mountain Roes, and by
The Hearts which through the Forreſt flie,
Adjure you that you ſilence keep,
Nor till ſhee call diſturb her ſleep.

Sponſa.

IT is a dreame, or I doe heare
The voice that ſo delights mine eare;
Loe he ore hils his ſteps extends,
And bounding from the Clifts deſcends,
Now like a Roe out-ſtrips the winde,
And leaves the breathed Hart behinde.
Behold, without my deareſt ſtayes,
And through the Lattice darts his Rayes;
Thus, as his lookes, his words invite.
O! Thou the crowne of my delight,
Ariſe my love; my faire one cryes,
O come, delay our joy envies.
Loe the ſharp Winter now is gone,
The threatning tempeſts over-blowne,
Hark how the Ayres Muſitians ſing,
And carroll to the flowery Spring.

Chaſt

Chaſt Turtles hous'd in ſhady Groves,
Now murmure to their faithfull loves.
Green figs on ſprouting trees appeare,
And Vines ſweet ſmelling bloſſomes beare.
Ariſe my love, my faire one riſe,
O come, delay our joy envies.
O thou my Love, whom terror locks
Within the crannyes of the Rocks;
Come forth now, like thy ſelfe appeare,
And with thy voyce delight mine eare.
Thy voyce is Muſick, and thy face
All conquers with reſiſtleſſe grace.
My lov'd companion, for my ſake
Theſe Foxes, theſe young Foxes take,
Who thus our tender grapes deſtroy,
And in their proſperous rapine joy:
I am my loves, and he is mine,
So mutually our loves combine.
He whoſe affection words exceeds,
His Flocks among the Lillies feeds:
Returne to me my only deare,
Stay till the morning Star appeare,
Stay till nights dusky ſhadowes flie
Before the dayes illuſtrious eye,
Run like a Roe or Hart, upon
The lofty hils of Betheron.

Cant. III.

Sponſa.

STretcht on my reſtleſſe bed all night,
I vainly ſought my ſoules delight.
Then roſe, the City ſearcht, no ſtreete,
No angle my unwearyed feet
Unſearched left, yet could not finde
The only ſolace of my minde.
When loe, the watch that walkt the round,
Me in my ſoules diſtemper found,
Of whom with paſſion I enquir'd,
Saw you the man ſo much deſir'd?
Nor many ſteps had further paſt,
But found my love, and held him faſt.
Faſt held, till I thee ſo long ſought
Had to my mothers Manſion brought.
In that adorned Chamber laid
Of her who gave me life, I ſaid,
You Daughters of Jeruſalem,
You branches of that holy ſtem,
I, by the mountaine Roes, and by
The Hindes that through the Forreſt flie,
Adjure you that you ſilence keep,
Nor till he call diſturb his ſleep.

Chorus.

WHat beauty from the Desart comes,
Like Spice of smoke, rais'd from sweet gums,
With Aromatick powders fraught,
By Merchants from Saba brought?

Sponsa.

BEhold the bed he rests upon,
The Royall bed of *Solomon.*
Twice thirty souldiers who excell
In valour, Sons of Israel,
So dreadfull to their enemies,
Their bright Swords mounted on their thighes;
His person guide from the affright
And treasons of concealing night.
King *Solomon* a Chariot made,
Of trees from Lebanon convey'd,
The Pillars Silver, and the Throne
With Gold of India, Ophir stone,
With Tyrian Purple seel'd above,
For Sions Daughters pav'd with love.
Come holy Virgins, O, come forth,
Behold a spectacle of worth.
Behold the Royall *Solomon*,
High mounted on his Fathers Throne,
Crown'd with the Crown his mother plac'd
On his smooth browes with gems inchac'd.

At

At that ſolemniz'd Nuptiall feaſt,
When joy his raviſht ſoule poſſeſt.

Cant. IV.

Sponſus.

HOw faire art thou, how wondrous faire
Thy Dove-like eyes in ſhades of haire?
Whoſe dangling curles appeare like flocks
Of climbing Goats from Gileads Rocks.
Thy teeth like ſheep, in their returne
From Chiſon waſht, and ſmoothly ſhorne:
None markt for barren, none at all
But equall twins at once let fall.
Thy lips like threds of Scarlet ſhow,
Whence gracefull accents ſweetly flow.
Thy cheeks like Punick Apples are,
Which bluſh beneath thy flowing haire.
Thy neck like *Davids* Armory,
With polliſht Marbles rais'd on high,
Whoſe walls a thouſand ſhields adorne,
By Worthies oft in Battell borne.
Thy breaſts are twins, twins of the Roe,
Their grazing where the Lillies grow;
I, to the Mountaines will retire,
Where bleeding trees perfumes expire,
Untill the morning fleckt the skie,
And nights repulſed ſhade ore flie.
How beautifull thy cheekes appeare,
In every part from blemiſh cleare?

My Spouſe at length, let us be gone,
Leave we the fragrant Lebanon.
Look down from Amana, look down
From Sheners top, and Hermons Crown,
From hils where dreadfull Lions Rave,
And from high Mountains Leopards Cave.
Thou who my Spouſe, and ſiſter art,
How haſt thou raviſhed my heart?
Struck with the glance of thy bright eyes,
One haire of thine in fetters tyes.
Thy Beauty (ſiſter) is divine,
Thy love (my ſpouſe) more ſtrong then wine,
Thy odors far more redolent,
Then Spices from Banchaia ſent.
Thy lips drop hony, from below
Thy pallate milk and hony flow.
Thy Robes a ſweeter odor caſt,
Then Lebanon with Cedars grac't.
My love by mutuall love aſſur'd,
A garden is with ſtrength immur'd.
A Chriſtall fountain, a cleare ſpring
Shut up and ſealed with my Ring.
An Orchard ſtor'd with pleaſant fruits,
Pomegranate trees there ſpread their rootes,
Where ſweetly ſmelling Camphire blowes,
And never dying Spickniard growes.
Sweet Spicknard, Crocus newly blown,
Sweet Calamus, and Cinamon.
Thoſe trees which ſacred Incenſe ſhed
The teares of Mirrh, and Aloes bled
From bitter wounds, with all the rare
Productions which perfume the ayre.

Sponſa.

THoſe living ſprings from thee proceed,
Whoſe Oyles our Plants with moiſture feed,
Like Chriſtall ſtreames which iſſue from
The fountain, fruitfull Lebanon.
You cooler windes blow from the North,
You dropping Southern gales break forth;
On this our Garden gently blow,
And through the Land rich odors ſhow.
Come love, come with a lovers haſte,
Our riper fruits and ſpices taſte.

Cant. V.

Sponſus.

MY Spouſe, my Siſter, thou who art
The joy and treaſure of my heart.
I, to my garden have retyr'd,
Reapt Spices which perfumes expir'd.
Sweet Gums from trees profuſely ſhed,
On dropping combs of Hony fed:
Drunk morning milk with new preſt wine.
O friends, whom like deſignes combine,
Eat, drink, drink freely, nor remove
Till you be all inflam'd with love.

Sponſa.

ALthough I ſleep, my paſſions wake,
For he who knockt, thus ſadly ſpake;
My Love, my ſiſter, thou more mild
Than galleſſe Doves, my undefil'd,
O let me enter, night hath ſhed
Her dew on my uncovered head,
Which from my drenched Rocks diſtills,
And with a frozen numneſſe chills:
Can I aſſent to thy requeſt
Diſrob'd, and newly laid to reſt?
Shall I now cloath my ſelfe againe,
And feet ſo (lately waſht) diſtaine?
But when I had his hand diſcern'd
Drawn from the Latch, my bowels yearn'd,
I roſe, no longer could deferr
T' unlock the doore, when liquid Myrrh
Thence dropping, on my finger fell,
And breath'd an odoriferous ſmell:
But oh! When open'd he was gone,
His griefe fetcht from my heart a grone.
In vain I ſought my ſoules below'd,
I call'd him, O too far remov'd
The watch, and thoſe that walkt the round,
In this purſuit th'afflicted found,
Smote, wounded, and profanely tore
The ſable Vale my ſorrow wore.
You Virgins of faire Solyma,
I charge you if you meet him, ſay,

That

That I his Spouſe am ſick for love,
And with your teares oft pitty move.

Chorus.

O Thou of all our Sex moſt faire,
Can none with thy belov'd compare?
Doth he ſo much our loves tranſcend,
That we alone ſhould him intend?

Sponſa.

LOe in his face the bluſhing Roſe,
Joyn'd with the Virgin Lilly grows.
Among a myriad he appeares
The chiefe, and beauties enſignes beares:
His head adorn'd with burniſht Gold,
With curles of ſhivering haire unfold:
Black as the newly plumed Crow,
His eyes like Doves by fountaines ſhow.
Late bathed in a Rivolet
Of milk, alike exactly ſet.
His cheekes ſweet ſpice and flowers confer,
His lips like Roſes dropping Myrrh:
His hand the wondring eye invites,
Like Rings that blaze with Chriſolites.
His Belly polliſht Ivory,
Where Saphir in blew branches lie.
His legs like Marble Pillars plac'd,
On Boſſes with pure Gold enchas'd.

His

His lookes like Cedars planted on
The browes of lofty Lebanon.
His tongue, the eare with Muſick feeds,
And he in every part exceeds.
You daughters of Jeruſalem,
Such is my friend, my praiſes them.

Cant. VI.

Chorus.

FAire Virgin paralel'd by none,
O whither's thy beloved gone.
Direct our forward zeale, that we
May joyn in this purſuit with thee.

Sponſa.

BEhold the more then life deſir'd,
Down to his garden is rety'd:
There gathers flowers, feaſts i'th' ſhade,
On beds of bruiſed ſpices laid.
Our mutuall flame all flame exceed,
My Deare among the Lillies feed.

Sponſus.

NOt Regall Terzah, Iſraels
Delight; her beauty, love excels

Not

Not thou divine Jeruſalem,
That art of all the world the gem.
Nor armies which their enſignes ſpread,
So threaten with amazing dread.
O turne from me thy wounding eyes,
In every glance an Arrow flies.
Thy dangling haire appeare like Flocks
Of climbing Goats from Gileads Rocks.
Thy teeth like Sheep in their returne
From Chiſon waſht, and ſmoothly ſhorn.
None markt for barren, none at all
But equall twins, at once let fall.
Thy Cheekes like Punick Apples are,
Which bluſh beneath thy flowing haire.
They boaſt of many Queenes, great ſtore
Of Concubines, and Virgins more
Then can be told, my undefil'd
Is all in one the only childe
Of her faire mother, and brought forth
To ſhew the world an unknown worth.
Queenes, Virgins, Concubines beheld,
Admir'd, and bleſt th'unparalel'd.

Chorus.

WHoſe this, who like the morning ſhowes,
When ſhe her pathes with Roſes ſtrowes.
More faire then the repleniſht Moone,
More radiant than the Sun at noone.
Not Armies with their Enſignes ſpread,
So threaten with amazing dread.

Sponsus.

I To my pleaſant Garden went,
Where Nutmegs breath a fragrant ſcent;
To ſee the generous fruits which grac'd
The pregnant Vale, with Springs inchac'd;
To ſee the Vines diſcloſe their gems,
And Grannets blowing in their ſtems:
Then unaware, and half amaz'd,
Me thought my raviſht ſoul was rais'd
Up to a Chariot ſwift as windes,
Drawn by the peoples willing mindes.

Chorus.

RE turn faire Shulamite, returne
To us who for thy abſence mourne.
What ſee you in the Shulamite?
Two Armies prevalent in fight.

Cant. VII.

Sponſus.

O Princeſſe, thou, then life more deare,
How beautifull thy feet appeare?
When they with Purple Ribands bound,
In golden Sandals Print the ground.

Thy

Thy joynts like jewels which impart
To wondering eyes the workmans art.
Thy Navell like a Mazure fil'd,
With juyce from rareſt fruits diſtil'd.
Thy Belly like an heap of Wheat,
With never fading Lillies ſet.
Thy breaſt two Roes new weaned ſhow,
Which fell at once from one faire Doe.
Thy neck an Ivory Tower diſplayes.
Thine eyes which ſhine like equall Rayes.
Like Heſhons Pooles in Bathrabbim,
Where Silver-ſcaled Fiſhes ſwim.
Thy Noſe preſents the Tower upon
The face of flowry Lebanon,
Which all the pleaſant plaine ſurvayes,
Where Abana her ſtreames diſplayes.
Thy Head like Carmel cloth'd with ſhade,
Whoſe Treſſes Tyrian Fillets braid:
The King from Cypreſſe Galleries,
This Chaine of ſtrong affection tyes.
How pleaſant, O how exquiſite
Thy beauty fram'd for ſweet delight!
Thy Stature like an upright Palme:
Thy Breaſts like cluſters dropping Balme.
I will aſcend the Palmes high Crown,
Whoſe boughes victorious hands renown,
And from the ſpreading branches Roote
Will gather her delicious fruit.
Thy Breaſts ſhall like ripe cluſters ſwell,
Thy Breath like new pul'd Citerons ſmell.
Choice Wines ſhall from thy Palate ſpring,
Moſt acceptable to the King.

Which ſweetly ſhall deſcend, and make
The dumbe to ſpeake, the dead to wake.

Sponſa.

I (My beloved) am only thine,
And thou by juſt exchange art mine.
Come let us tread the pleaſant fields,
Taſte we what fruits the Country yeelds,
And in the Villages repoſe,
When ſhades of night all formes incloſe.
Then with the early morne repaire
To our new Vineyards, ſee if there
The tender Vines thruſt forth their gems,
And Grannets bloſſome in their ſtems.
There where no froſts our ſprings deſtroy,
Shalt thou alone my love enjoy.
How ſweet a ſmell our Mandrakes yeeld?
Our gates with various fruits are fil'd.
Fruits that are old, fruits from the tree
New gather'd, all preſerv'd for thee.

Cant. VIII.

Sponſa.

O Had we from one mother ſprung?
Both at her breaſts together hung?
Then ſhould I meet thee in the ſtreet,
With unreproved kiſſes greet,

And

And to my mothers houſe conduct,
Where thou thy ſiſter ſhould inſtruct,
There would I ſpiced wines produce
And my Pomgranets purple juice:
Thy left arm for my pillow plac'd,
And ſtrictly with thy right embrac'd
You Virgins born in Sions towers,
I charge you by the chiefe of powers,
That you a conſtant ſilence keepe,
Nor till he call diſturbe his ſleepe.

O

Chorus.

WHo's this, whoſe feete the hils aſcend
From deſarts, leaning on her friend.

Sponſa.

I'(My beloved) firſt raiſed thee
From under the Pomcitrene tree:
My carefull mother in that ſhade,
With anguiſh her faire belly laid,
Be I: O thou my better part
A Seale impreſt upon thy heart;
May I thy fingers ſignet proye,
For death is not more ſtrong then loye.
The grave not ſo inſatiate
As jealouſies inflam'd debate.
Should falling clouds with floods conſpire
Their waters would not quence loves fire,

Nor all the Natures treasury
The freedome of affection buy.
We have a sister immature,
That hath no breasts, as yet obscure.
What ornaments shall we bestow,
When mortals her endowments know.

Sponsus.

ON her, if strongly built to beare,
We will a Silver Pallace reare;
Or if a doore, to deck the same,
Will Leaves of carved Cedar frame.

Sponsa.

I Am a firme foundation,
For my belov'd to build upon.
My Breasts are Towers, His delight,
His object, and sole favourite.

Sponsus.

LAte in Baal-hamon *Solomon*
Let forth his Vineyards every one;
For Fruits and Vines there yearely made,
A thousand Silver Sheckles paid.

Sponsa.

Sponſa.

THis Vineyard, this which I poſſeſſe,
With diligence I daily dreſſe.
Thou *Solomon*, ſhalt have thy due,
Two hundred more remaine for you.
Out of the Surplus of our gaines,
Who in our Vineyard tooke ſuch paines.

Sponſus.

O Thou that in the Gardens liv'ſt,
And life-infuſing councell giv'ſt
To thoſe who in thy Songs rejoyce;
To me addreſſe thy chearfull voyce.

Sponſa.

COme my Beloved, O come away,
Love is impatient of delay.
Run like a youthfull Hart, or Roe,
On hils where precious Spices grow.

FINIS.

THis Vineyard, this which I poſſeſſe,
With diligence I daily dreſſe.
Thou Solomon haſt have thy due,
Two hundred more remains for you.
One of the Surplus of our gaines,
Who in our Vineyard toyle ſhall paines.

Spouſe.

O Thou that in the Gardens liv'ſt,
And life-inſpiring Muſick giv'ſt
To thole who in thy Society joyce,
To me addreſſe thy chearfull voyce.

Spouſe.

COme my Beloved, O come away!
Love is impacient of delay.
Run like a youthfull Hart, or Roe,
On hills where precious Spices grow.

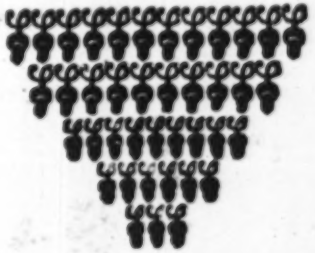
FINIS.

10.

TWO LETTERS OF NOTE.

THE ONE
FROM THE LORD *DIGBY*
TO THE *QVEENE*:

THE OTHER
OF A LATE OVERTHROVV
WHICH THE *ENGLISH*
GAVE THE *REBELLS*
IN *IRELAND*.



LONDON:
Printed in the Yeare,
1642.

A TRVE COPIE OF THE LORD *DIGBIES* LETTER TO THE *QVEENE*.

MADAME;

I Shall not adventure to write unto your Majeſtie with freedome, but by expreſſes, or till ſuch time as I have a Cypher, which I beſeech your Majeſtie to vouchſafe mee. At this time therefore I ſhall onely let your Majeſtie know where the humbleſt and moſt faithfull ſervant you have in the world is, here at *Middleborough*, where I ſhall remaine in the priveteſt way I can, till I receive inſtructions how I ſhall ſerve the King and your Majeſtie in theſe parts. If the King betake himſelfe to a ſafe place, where he may avow and protect his ſervants from rage and violence, for from

Iuſtice I will never implore it. I ſhall then live in impatience and in miſery till I waite upon you. But if after all he hath done of late, he ſhall betake himſelfe to the eaſieſt and compliantest wayes of accommodation, I am confident, that then I ſhall ſerve him more by my abſence, than by all my induſtry: and it will be a comfort to mee in all calamities, if I cannot ſerve you by my actions, that I may doe it in ſome kinde by my ſufferings for your ſake, having (I proteſt to God) no meaſure of happineſſe or misfortune in this world, but what I derive from your Maieſties value of my affection and fidelitie.

Middleborough the 21. *Jan.*
1641.

Ioyfull

Ioyfull News from *Ireland*, or a true relation of the great overthrow which the *Engliſh* gave the Rebels before *Droheda*, &c.

Noble Sir,

IN my laſt to you, I ſignified to you, the difficulties which were like to befall us by the releeving of *Droheda*, but God by his infinite mercy hath freed us (I may ſay miraculouſly) from that hazard: for when our men there were driven to that extremitie to eat horſe-fleſh, Sir *Henry Tichbourne* ſallied out of the Town with onely fortie Musketiers, and fortie Horſe, and beat off foure hundred of the Enemies, killed above threeſcore of them, recovered fourſcore Cowes and Oxen, and two hundred ſheep; burned foure Towns, and brought home two of their Colours. Beſides, I muſt relate unto you Gods abundant goodneſſe unto us, in that the night before the releeſe and ſuccours which we ſent by Sea from *Dublin* to them, ſhould have entred into the Har-

bour of *Droheda*, (which was ſtrongly fenced over with a Chain and ſeverall boates) there happened a ſtorme which broke their chaines, and gave our men ſo free a paſſage, as with little difficultie they came ſafely to the Town. The Rebels were gathered at *Kilſhalgham* within ſeven miles of *Dublin*, above two thouſand men, where they were ſetled in a verie ſtrong wood. My Lord of *Ormond* carried out part of our Armie, and beat them out of that great ſtrength (for they would not come into the Champaine) and killed above a hundred of them, without any conſiderable loſſe of our ſide, onely Captain *James Rochfort*, a moſt gallant and couragious Gentleman. This was an act of great braverie, wherein Sir *Charles Coote* did, (as he doth alwayes) beyond expectation, expoſing his perſon to as much danger as any man living could; and in truth he is a gallant man, full of courage and good affections, and deſerves great incouragement from that ſide. Our Souldiers are in great want of money, which cauſes a generall want of all other neceſſaries, yet notwithſtanding God hath infuſed ſuch courage into them (for undoubtedly it is his work) that they think there is no danger ſo great, but they may attempt it.

Colonell

Colonell *Manke* is arrived here with my Lord Lieutenants Regiment of fifteen hundred foot, and Sir *Richard Grevill* with neer foure hundred Horſe, which puts much heart into us, and makes us look big upon our neighbours, yet we grieve we cannot be able to releeve our friends in other parts; but I hope when our full ſuccours ſhall come, we ſhall not onely defend this place, but adde comfort to our poore diſtreſſed friends abroad.

The enemy though their numbers be verie great, even beyond beleef, yet their hearts begin to faint, and I beleeve they repent their furious madneſſe.

If my Brother be in *London*, I pray you impart this Letter to him, I would have written to him, but that I thought he was at *Cheſter*, or in his way thither; By the next he ſhall hear from me at large, and I ſhall likewiſe trouble you.

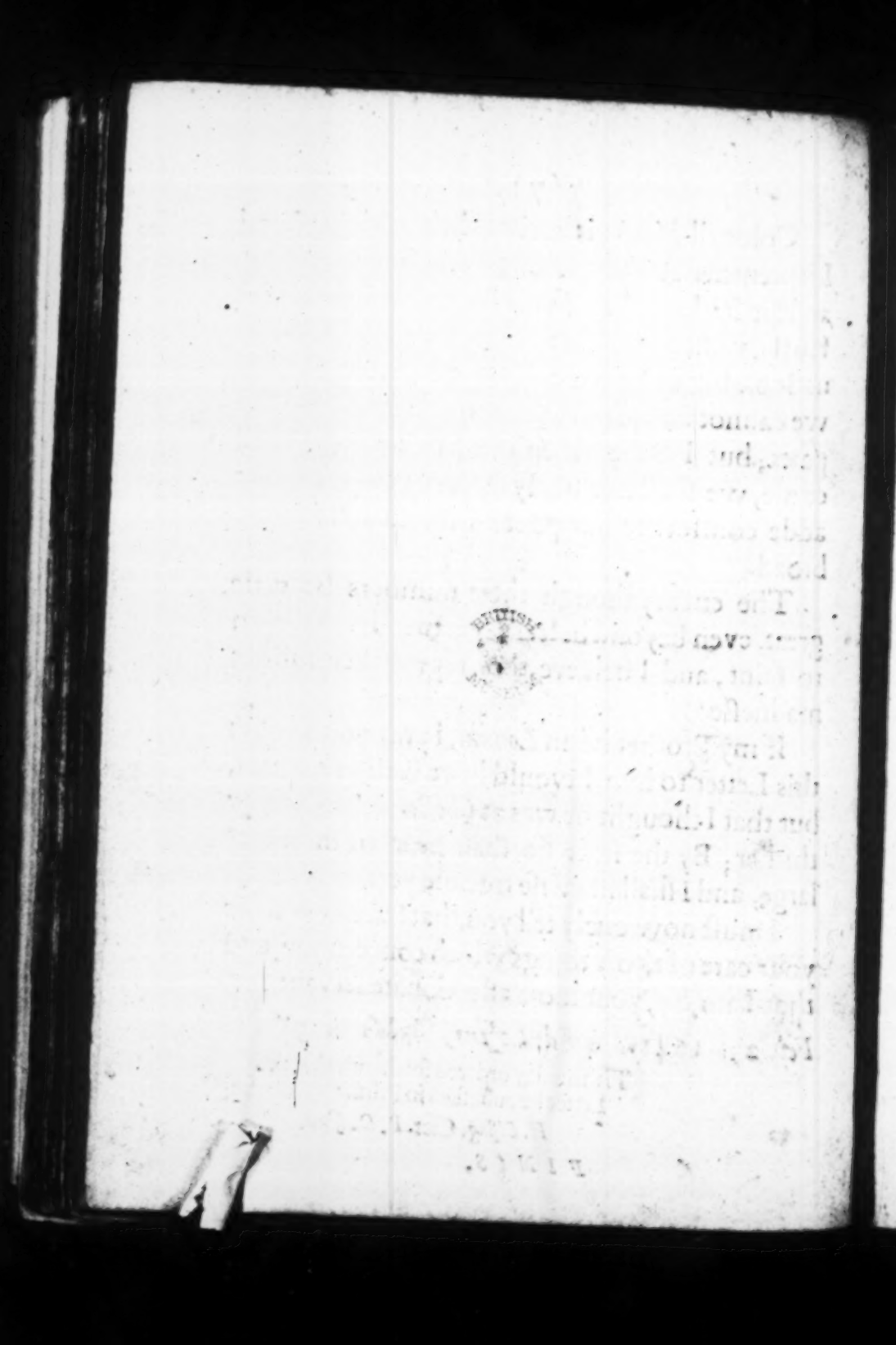
I muſt now onely tell you, that I thank you for your care of thoſe things which concern me, and that I am, Sir, your moſt affectionate ſervant,

Feb. 27. 1641. *Ed. Loftus, Martii* 7^mo.

Tis this day ordered forthwith that this Letter be publiſhed in Print.

H. Elſing. Cler. *P. D. Com.*

FINIS.



GRAND
PLVTOES
Remonſtrance,

OR,

The Devill Horn-mad at *Roundheads* and *Brownists*.

Wherein his Helliſh Maieſtie (by advice of his great Counſell, *Eacus*, *Minos* & *Radamanthus*, with his beloved Brethren, *Agdiſtis*, *Beliall*, *Incubus* & *Succubus*) is pleaſed to declare,

1. *How far he differs from* Round-head, Rattle-head, *or* Prick-eare. 2. *His Copulation with a Holy Siſter.* 3. *His deere affection to Romiſh Catholikes, and hate to Proteſtants.* 4. *His Oration to the Rebells.*



Printed for the *Cartuchblanna*, in the yeere 1642.

Plutos Remonſtrance,

OR,

The Devill Horn-mad at Round-heads *and* Browniſts.

I Grand *PLVTO*, Chiefe Metropolitan in my Demoniack Kingdome, have by the advice of my Infernall Counſell, thought fit to publiſh this my Deviliſh Declaration, to all my welbeleved children, as well *Browniſts* as *Papiſts*.

His Profeſſed hate to the Round-Heads.

1. THat whereas his Helliſh Maieſtie hath by ſome of his ill-affected and factious Children, been termed Round-head or Browniſt, as being converted by the moving ſpirit of a Regenerate Siſter, and begetting of her a numerous iſſue of Round-heads, Prick-eares, Browniſts, &c. We therefore fearing that the ſaid ſcandall might prove very dangerous to our infernall Government, by the great diſheartning of our obedient and well-affected chilldren the Romiſh Catholikes, in their plots and practiſes againſt their lawfull Soveraigne,

hath thought fit to declare, that hee never ſided with, or tempted any the ſaid Brownists in any deſigne againſt his deareſt Children the Catholikes, their Church or Ceremonies, but that it hath ever been our greateſt care to animate both Brownist as well as Papiſt againſt our own and your common enemy the Proteſtants, their Church, King, and Parliament, which is likely to procure the overthrow of me and my infernall Kingdome.

His Copulation with a Holy Sister.

2. That whereas our infernall Maieſtie hath been thought to have had carnall copulation with one *Ruth Incontinence*, a Siſter in the Family, be it knowne to our deere children the Romaniſts, that though we have wiſhed well to the ſaid Siſter *Incontinence*, and have beſtowed on her ſome gifts of our Diabolicall ſpirit, yet had no intention to violate our vow made to our deer Spouſe *Superſtition* dwelling in *Blind-devotion*, in the pariſh of *Ignorance*, in the Kingdome of Popery, of whom We have begotten many obedient Children to effect our great deſigne for Ireland, and are in further hope, by her yet unperfect iſſue, to worke ſome way or plot for the confuſion of this preſent Parliament, to which end wee have preſented her with many tokens of our great love and favour, *viz.* One of the

the Bleſſed Virgins ſlippers, and many Images of her Son, likewiſe an *Agnus Dei*, made of Virgins wax, that by vertue of our Diabolicall Coniurations, hath power to preſerve from fire water, ſickneſſe, and the deliverance from numberleſſe perills, likewiſe many bookes of Ave-Maries, Imprecations and prayers to Saints, alſo one book fairely gilt, with Crucifixes on the lids, wherein is contained the Price that his Holineſſe hath ſet on all ſinne whatſoever, murder of Kings, father or mother, Rapes committed on ſiſter, &c. whereunto is annexed a moſt excellent Epitaph wiritten by a Moſt Reverend Cardinall, and great Champion for the Romiſh Church, on his moſt deerly beloved Bitch, for whoſe ſake, he built a new monument in his garden, on which he writ as followeth,

This Tombe for thee Deere Bitch I builded have,
That worthier wert of Heaven then of a grave.

And for the further good of our Deere Siſter Superſtition, wee have ſpared no paines to inſpire with our Diabolicall ſpirit of obſtinacie and error, all manner of Browniſts, Anabaptiſts, and many other Sects, which ſhall the more illuſtrate your Religion, deere Romaniſts, and that you all drawing ſeveral wayes, may, like *Sampſons* Foxes, fire the Corn-fields, or Church of our common enemie the Proteſtants.

3. *His*

3. Whereas wee have expreſſed our deere affection to our Catholike Children, in tempting the ſaid Round-heads and Rattle-heads to reproach and vilifie the Sacred Perſon of their Lawfull King, and his Miniſters of Iuſtice, and to ſpeak all manner of Opprobious language againſt the Prophets of the Higheſt, nay even to glory in their falls, and puſt them up with ſulphurous Timpanies of prepoſterous zeale and mallice; ſo that one of my dear daughters dwelling in *Soheit*, at hearing of the Biſhops commitment to the Tower, preſently cauſed a Bonfire to be made, wherein ſhe expreſſ'd her great ioy at their fall, and fired the ſame by her owne hot zeal, and afterward affirmed that her Kitchin was more holy then the Church, becauſe ſhe had a ſinke in't. And is not this deere Romaniſts worth my labour, in tempting them to what my naturall-born-Son the Turk doth ſcorn; to iuſtifie your own Rebellious plots or Treaſons whatſoever, have not I made them make Orthodox Scripture Apocrypha, to make your Apocrypha Orthodox; ſay my deere Popelings, do's not all this make for you, and to the furtherance of you and your actions, have not I made their Common-Service almoſt as odious as your Maſſe-book, and for their Church, ready to be flung out at the windowes.

4. *His*

4. Laſtly, my deere ſonnes of Tumult, have I been unmindfull to bear the Croſſe in your victorious Army, under which you have atchieved victory, to the amazemement of your enemies the Proteſtants, in recompenſe of which favor, have you not drank healths to my Infernall Majeſtie in the blood of your enemies, making their ſculls your quaffing-bowls, to the glory of your religion, and the freeing of many ſouls out of Purgatory; hath not his Holineſſe given you authority ſo to doe. Then take courage, and think not on thoſe that have miſcarried in ſuch glorious Actions, let no reward of Treaſon trouble you, ſo long as his Holineſſe bids you on, and I your chiefe Captain bid you on; On then, regard no teares of Infants, nor Rapes of Virgins, Your reward ſhall be in my infernall Kingdom for your iuſt Merits in unheard of Cruelties, which ſhall eternize you and your Religion, and give full content to our infernall Maieſtie, who to your aide will ſend Legions of his Infernall crew to accompliſh your deſires on your & my enemies the Proteſtants.

VALE.

Signed by Don Antonio Demonibus,

Secretary to his Infernall Majeſtie

FINIS.



A

LETTER

Sent by order of both Houſes of Parliament, to the high Sheriffe of every Shire, concerning matters of great conſequence.

ALSO

An Order of both Houſes of Parliament; concerning ſuch perſons as are appointed for the gathering of ſuch ſums of money in *London*, as is intended for the reducing of the Rebels in *Ireland*.

Ordered by both Houſes to be printed.

LONDON,
Printed for *Iohn Franke*, and are to be ſold at his ſhop next doore to the Kings head in *Fleetſtreet*, 1642.

A LETTER

Sent by order of both Houſes of Parliament, to the high Sheriffs of every Shire, concerning matters of great conſe-quence.

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Ordered by both Houſes to be printed.

LONDON,
Printed for Iohn Franke, and are to be ſold at his Shop next doore to the King's Head in Lothbury, 1642.

Mr. SHERIFFE,

THe Lords and Commons being deeply ſenſible of the unſpeakable calamities, which his Majeſties good Subjects of the Kingdome of *Ireland* doe now ſuffer by the barbarous Cruelties, and Maſſacres of the Rebels there, and conceiving theſe printed Propoſitions herewith ſent, (being ratified by his Majeſties Royall Aſſent, and the unanimous approbation of both Houſes of Parliament) doe undoubtedly tend, to the ſpeedy and effectuall reducing of thoſe bloody Rebels, the propagating of the Proteſtant Religion, the augmenting of the greatneſſe, and Revenew of the Crowne of *England*; and the eſtabliſhing of an happy and firme peace for the future in his Majeſties three Kingdomes, And all this to be effected (by Gods gracious aſſiſtance) without the general charge of the Sub-

ject, and to the great advantage of thoſe that ſhall under-write, have thought fit to require you to publiſh theſe printed Propoſitions and Inſtructions at this Lent Aſſizes, to the intent, that all his Majeſties good people within your County, may take notice of the benefit they may receive by under-writing in due time, and that ſo many of them then preſent, and willing to ſubſcribe, may give up a note of their names, ſummes, and Dates of their Subſcriptions to you, to be entred in the paper booke, mentioned in the printed Inſtructions, which is forthwith to bee ſent unto you; And you are further directed hereby at this Lent Aſſizes (if they be not paſt) by the adviſe and aſſiſtance of the Iuſtices of peace for your County then preſent, to appoint certaine dayes and places, moſt convenient for this ſervice, when, and where your ſelfe, and the Iuſtices of peace within each diviſion will be preſent to receive the names, ſummes, and times of ſubſcription of ſuch of his Majeſties well affected Subjects within your County, as ſhall not have ſubſcribed at this Lent Aſſizes, their names, ſummes, and times of ſub-

ſcription

ſcription to be likewiſe entred in the Paper booke. And if this be come to your hands after the Aſsiſes, then to appoint ſuch times and places, as may beſt ſpeed this ſervice.

And further, your ſelfe and the Iuſtices of Peace, the Miniſters of Gods word, and perſons of quality within your County, are hereby earneſtly deſired to ſhew themſelves active, and exemplary in advancing this great and pious worke, as a ſervice tending ſo much to the glory of God, the honour and profit of his Majeſty, and the peace and tranquilitie of his three Kingdomes for the future.

And you are likewiſe to informe thoſe that ſhall under-write, that the act of Parliament (which his Majeſtie hath promiſed to paſſe for the ſetling of thoſe two Millions and a halfe of Acres) is already in hand, and that the lands are to be divided ſo indifferently by lot amongſt them that under-write, that no one man whatſoever ſhall have more reſpect or advantage then another in the diviſion:

And laſtly, you are to give a ſpeedy accompt to the Parliament of your proceedings

and of those that doe really advance his ser-
vice; Thus not doubting of your utmost care
and diligence herein, we bid you heartily
farewell.

Your loving Friends.

March 5. 1641.

IT is this day ordered by the Lords and Commons in Parliament, that Iohn Warner, Iohn Towes, Thomas Andrews, *Aldermen*, and Lawrence Halsted *Esquire*, or any two of them shall receive all such subscriptions and summes of monie as shall be subscribed, and paid in according to the printed Propositions made for the speedie reducing of the Rebels of Ireland, and assented unto by his Majestie and both Houses of Parliament, and are daily to attend that service at the Chamber of London, from eight of the clock till eleven in the forenoon, and from two of the clock till six in the afternoon, and 'tis further ordered, that this order shall be forthwith printed and published.

FINIS.

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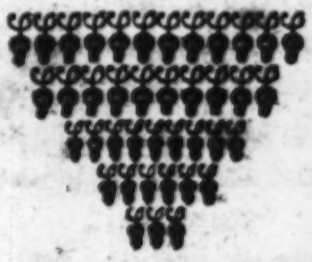
NEVVS CERTAIN AND TERRIBLE FROM THE KINGDOM OF POLAND,

BEING

The Copie of a Letter, sent by *Jerome Nicholas* to a friend of his, dwelling at *Gravesend.*

Relating how the *Turke* hath past the Confines of the Kingdom, with an almost invincible Army: and what barbarity they use towards Christians in those parts, having gotten the upper hand.

Nunc tua res agitur paries dum proximus ardet.



LONDON:
Printed for *Andrew Coe.*
1642.

NEWS CERTAIN
AND TERRIBLE FROM
POLAND.

The Copie of a Letter sent by [illegible]
declaring to a friend of his, [illegible]

Relating how the Turks [illegible] part the Confines of the Kingdom, with an [illegible] Tartarian Army [illegible] Ukraine, they are [illegible] Cossacks there [illegible] parts, having [illegible] the upper hand.

LONDON:
Printed for [illegible]
1672.

Deare Sir,

REceiving from you Letters at all occaſions, wherein you certifie me how all matters go in *England*, it ſhould be a very unkind part in me, not to write backe ſomething to you, although it did concern you nothing; yet that which I write to you now concerns not you onely, but alſo everie good Chriſtian. Know therefore good Sir, that upon the twentieth ſixth day of *January*, the great *Turke* having ever in his heart a grudge againſt the *Polanders*, for ancient quarrels, determining now alſo to be revenged, when a great part of his Forces are imployed elſewhere, gathered together above fourtie thouſand of his moſt expert Souldiers, being to the number of eighteen thouſand *Ianizaries*, in whom conſiſteth his chief ſtrength, and two and twentie thouſand *Timariots*, which are horſemen lightly armed, for the moſt part, imployed in forraging, and in pil-

laging of the Countrey, where the *Turke* doth maintain any warre, theſe paſſed on above fourteen Leagues in the Countrey, making havocke of the poore people all the way as they went, ſparing neither young nor old, rich nor poore, but ſweeping all away with a moſt bloodie maſſacre, uſing alſo extraordinarie torments to thoſe that would not immediately abjure the Chriſtian Religion, binding them to poſts, and then circumciſing them. At *Grunſtad* a little Village neere to our Citie, the Lieutenant Generall with five thouſand horſemen, gave the *Timariots* battell, which was upon the twentie eight day of *January* laſt paſt, but being oppreſt with their number, he was forced to flie, having loſt but a few of his men, leaving all the ground beſtrewed with the dead bodies of the Turkiſh horſemen; Having himſelf alſo received one dangerous wound in the right ſide, with a Launce, but we hope he will ſhortly recover, for the reſt of his wounds are nothing ſo dangerous. And indeed if he did not, we ſhould find great want of him, for to ſpeak the truth, he is an excellent man, and verie expert in all manner of Militarie Diſcipline, and in many Battels fought againſt the *Turke* he hath

approved

approved himselfe very valiant to his King and Countrey.

But to returne to the Turkish Armie, they being proud of this deare bought victory, and vowing sharpe revenge, marche still on towards the Citie in which wee now remaine, killing every one that had not fled to the next Towne, with extreame tortures; it being thought a sport amongst the Turkes, to rip up womans bellies with their Scimitaries, and to carrie young children upon the top of their Launces, springing with bloud. They have approached our Citie, and lie verie neere to it strongly entrenched, and have planted five Canon and six Demi-Canon against the walls of the Citie, and they threw every houre over our walls hot burning Granadoes, which (blest be God) by reason of our watchfulnesse and care, doe no great harme, onely a woman as shee was passing the streets, with her childe in her armes, both shee and the poore infant were killed by the unhappie fall of a Granadoe.

Wee kill every day both with small shot and great, huge numbers of that unhallowed packe, especially at the last assaule, where by reasonable computation, there was found to have dyed

a thousand in lesse than three houres. Our Towne is very strong, God be praised, and our Souldiers are courragious enough, especially the Inhabitants, as they have best reason, they being sure to loose their houses and fortunes, (if the Towne be taken) if not their lives withall. Our Towne hath endured the Siege at least twenty-two dayes now, and our walls are mightily battered, I beseech God to send us speedy and strong succour, and let us rather have any mischance, than to fall into the hands of those cruell and savage people. For our Governour hath beene divers times called to a parlie with their Captaine, and had articles delivered to him, to which agreeing he should yeeld the Towne. But having shewed them the Souldiers and Townsmen, they all drew their swords, and swore they would rather die than accept of any such conditions.

The Articles are these;

First, That every one of the Townsmen and Souldiers, should deliver up their weapons and ammunition and victuallings.

Secondly, That they should goe out of the Citie with ropes about their necks, and their hands bound behind them, in token of submission, all except the Governour.

Third-

Thirdly, That they ſhould leave their wives and children and goods behind them: and carry nothing with them but one ſuite of clothes, and one paire of ſhooes with them.

Fourthly, That they ſhould ſweare by *Mahomet* never to ſerve the King againe.

Fifthly, That they ſhould all be markt in the forehead.

Theſe are the Articles; The bearer is in great haſte, being in danger to be ſurpriſed by the Turkes Scouts, if he ſtay till breake of day.

Farewell; Remember mee to my wife and children, tell them that I am in health; but by no means relate to her in what danger I am in; ſo committing you to God, I reſt

Halberſtad the 22 of *Feb.* 1641.

Your moſt obſequious friend,

IEROME NICHOLAS.

Thirdly, That they should leave their wives and children and goods behind them: and carry nothing with them but one suite of clothes, and one pair of shoes with them.

Fourthly, That they should travel by Land never to serve the King again.

Fifthly, That they should all be marked in the forehead.

These are the Articles; The bearer is in great haste, being in danger to be impeld by the Turkes Scouts, if he stay till break of day.

Farewell; Remember mee to my wife and children, tell them that I am in health; but by no means relate to her in what danger I am in; So commiting you to God, I rest

Your most obliged friend,

Hallowed the 22 of Feb. 1641.

JEROME NICHOLAS.

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TREASON DISCOVERED FROM HOLLAND:

OR,

A Discoverie, of a most damnable and divellish attempt of two Iesuites, and three other Catholiques, against the life and person of the

LADIE

ELISABETH.

WITH,

The manner and means of their prevention; as also, the names of the Iesuites, and the rest of the Conspirators.

LIKEVVISE,

A true report of the mercie of God, shewed in the most unexpected Deliverance of the Citie of *Cork* in *Ireland*, from a most terrible Famine: Which report was brought over by one Mr. *Wilson*, who did suffer in that extremitie, and was a witnesse of that great Deliverance.

LONDON. Printed for *I. Tompson*. 1642.

TREASON
DISCOVERED
IN
HOLLAND

A Discovery of a most damnable and devilish
conspiracy of two Jesuites, and their other Cardelours,
against the life of the
QUEEN
ELISABETH.

The manner and means of their discovery: as
also, the name of the Jesuites, and the rest of
the Conspirators.

A true report of the mercie of God shewed in the
most unexpected Deliverance of the Queenes Majestie
Relayed from a most terrible Danger: Which report was
brought over by one Mr. Parker, who did suffer
in that execrable, and was a witness
of that great Deliverance.

LONDON. Printed for I. Templar. 1606.

NEWES from HOLLAND.

THe malignant diſpoſition of ſome illaffected perſons to the Common wealth, like ſome Diſeaſes in mans body, which by a kind familiarity, and conſent with nature, faſten and get the poſſeſſion of the body, and by degrees doth ſubvert and ruine the whole ſtructure in man. None are of a more dangerous nature then thoſe which ſeeme to comply with our conſtitution, and which by a pleaſing ſympathy work themſelves into cuſtome and conſent. Of our enemies, the Civill enemy is moſt dangerous, and as his practice hath the leaſt ſuſpicion, ſo have they the moſt danger, by this means working his deſigns from all means of prevention. Since the laſt deſire ſent over unto the Lady *Elizabeth*, for the prevention of the acceſſe unto the Queens Majeſty, of all ſuch perſons, which may be by any means ſuſpected to be evill Counſellors, and adviſers unto her Royall Perſon, and thereby ſtrive to divert the good opinion of the proceedings of this Kingdome; whereby much danger and hazard hath accrued unto this Kingdome; Religion hath bin in its power perverted, the paſſage of the Goſpell much

hindred, the Lawes of the Kingdome in many points subverted, the execution of justice upon many Malefactors prohibited, and the whole peace of this Realme drawn into many most strange distractions and distempers, and His Majesties good opinion of his most Loyall Subjects good intentions hath bin much abused; so that the proceedings concerning the affairs of this Realm have taken very small or none effect. The Catholique Faction, perceiving their malicious practises to be hindered, did well hope that now her Majesty being in those remote Parts, that they might have the more reall accesse unto her privacy, and by that means, the better opportunity to execute their divellish counsels, and malicious intentions, have often attempted their accesse unto her Majesty: but by the care and vigilancy of that most religious and vertuous Princesse, complying with the desires of this Realm now to be hindred, have endeavoured by most execrable, and irreligious attempts to remove all obstacles, which they apprehend, did hinder the prosecution and execution of their wills and desires.

Whereupon, upon the 5. of March last, two Priests, and some others of that Hellish Confederacy, having often attempted accesse unto her Maj. (without question, their aym not being ingenuous, or faithfull) but being often prevented, now did begin to expresse their venome, in the removall of all hinderances that did restrain and hinder their ayms, and came unto the Princesse Court, now being at the Hague, their persons were vailed in a strange disguise, and their pretence

was

was to prefer a Petition unto her Highnesse, concerning the distresses of themselves, and their Families, which they have suffered by the long and tedious wars in those parts; and for which they did supplicate unto Her Highnesse for some relief. Thus no Cheat never wants a fair dissimulation, to cloak and cover their base intentions, and Vice as yet could never want any excuse for its deformity.

Being thus come to the Court, without a very tedious stay, her goodnesse not being jealous of any evill intentions, as vertue is not suspitious; gave them admittance unto her person, after which admittance they delivered unto her hands and consideration a Paper, which while her Grace was perusing one of the disguised persons, drew forth from under his Coat a Pistoll, charged with a brace of ballets, and with the cock drawn up, and with all endeavoured to discharge it; but by the mercy of God who doth still preserve his elected, & doth bring to naught the naughty counsels, and attempts of the wicked; the Pistoll would not go off, another of the Conspiracy drew out a Ponyard, and when he saw that, the Pistoll did not performe what they intended, with the Ponyard hee offered to finish what the Pistoll did not execute; but Her Highnesse did escape away into her private Chamber, and so by the mercy of Her Creator, and Her flight escaped the intended danger and destruction.

Immediately, being forced in by Her Highnesse cryes, for which there was just occasion many of her Attendants, who waited not far off, issued in, and did lay hands upon those base and Trayterous

villany, and incontinently conveyed them away into safe Custody, which were the next day put upon the Rack, and enforced to confesse as followeth. That they having oftentimes essayed their accesse unto the Qs. Majesty, for what end they would not confesse, and being by the strict Guard alwayes kept about her Majesty, prohibited and forbidden, that they now made this attempt upon her sacred Person, supposing by her Removall to accomplish their ends, and one of them *Tho. Earnie* did make confession, that he was sorry he did misse his opportunity, and wished a Curse upon himself, for failing in his enterprise. This was the sum that they would at the first confesse, and so for that present they were released from the wrack, and committed unto the prison again, where now they remain in the Dungeon, and will ere long, be cal'd again into a second *Confession*, where untill then, let them rest, untill that Iustice shall further determine of them. I thought it also fit for the satisfaction of the *Reader*, and the credit of the Relation, to set down the Names of these Traitors, which might otherwise neither gain belief, nor give the Buyer any content.

The Names of the two Iesuits, were *John Brown*, *Anthony Taylor*, both English-men, and born in Derbyshire, by their own Confession.

The Names of the other three, were, *Patrick Orny* an Irish man, *Lewes Antony*, an Italian, and *Tho. Earny* an Italian also, who have discontinued their Country, and lived in *Holland* this eight years, during the time of those warres.

A

A True

A true Report of the mercy of God, shewed in the most unexpected Deliverance of the Citie of *Cork* in *Ireland*, from a most terrible famine: Which report was made by one Mr. *Wilson*, who did suffer in that extremitie; and was an eye-witnesse of *that great deliverance.*

FOr although the Calamitie of *Ireland* hath been very great, yet still in their greatest extremitie, the Relieving power of the Almighty hath not been deficient in their utmost extremitie. The Citie of *Cork* of late, was much vexed, and grieved with a most terrible and sharp famin, wherein was such a violent dearth, and scarcitie of all provision necessarie for their sustenance, that the poor distressed inhabitants within the limits of that Citie, were constrained (for their daily preservation) to eat and devour their horse flesh; and so by the extremitie of that necessitie, those beasts which they did keep and preserve for their defence against the persecution of their enemie, they were enforced to make pie of, for their sustenance, a pound whereof was sold within the walles of that Citie, for sixe pence. You may (Christian) without any further addition, imagine their extremitie; but now in this their greatest necessitie, the Lord did make his power appear unto them, and being in a most desperate case, they found the power of God to be beyond the conceit or apprehension of mans expectation.

tion. Being thus encompassed by two great extremities, violence of the enemie, and the famine within the by the generall consent of the High powers of the tie, it was determined to send forth three hundred and souldiers out of that Citie, which should give the Battail, who lay not then above half a league from the Citie whose forces were not of strength and number above hundred. According to the Order of the Magistrate, distressed soules issued forth of the Citie, under the command of Sergeant Major Rawlins, and being resolved rather to die with honour and glory, then to be starved up by the insolence of their insulting enemie, gave them so fierce and violent an encounter, that what by reason of the unexpected onset, and their disordered troupes, they slew, on a suddain of the Rebels, eightscore; and did enforce Captain *Blo* their Ringleader, to save himself by flight, not daring stand the prosecution of the skirmish: and so by this me they took and drove away at the least two hundred Cat whereby the City was relieved, and delivered from the extremitie of the famine, which did so much hazard the li of many poor Protestants, and the libertie and continuan of that Citie.

FINIS.

15

TWO SERMONS

Preached to the Honourable Houſe of

COMMONS,

At two Publike *Faſts*; The one, *March* 30. 1642. the other, *April* 30. 1645.

The former, Opening

The *Neceſsity* and *Benefit* of *Waſhing* the *Heart.*

The later, Diſcovering

The *Vanity* and *Miſchief* of an *Heart unwaſhed.*

By COR. BURGES, *D. D. Miniſter of the Goſpel, in* Pauls-London.

Publiſhed in obedience to ſeverall *Orders* of that Honourable *Houſe.*

LONDON,

Printed by J. R. *for* Phil. Stephens, *at the gilded Lion, in* Pauls-*Church-yard*, 1645.

Impf pt Sermon only

To the Honourable Houſe of *Commons* aſſembled in *Parliament*.

IT was the Goodneſſe, *and* Honour *of* Artaxerxes Longimanus, *to accept graciouſly that homely Preſent of the poor Country-man, who, having nothing elſe to give, fetcht both his hands full of water from the next River, and offered it to that* Perſian *Monarch, while others preſented gifts of value.* Plut. *in* Artax.

I now come before You with both hands full, and my Oblation is very mean; Two plain Sermons: *yet two, at once. Shall Your* Goodneſſe *caſt a benign Aſpect upon ſo curt and impolite a Teſtimony of my gratitude and obedience, it ſhall be my work to make that Your* Honour.

The firſt of theſe Sermons *was* Ordered *to wait upon You from the Preſſe, above three yeers ſince. But, becauſe that Peece was imperfect, I preſumed (that* Zarah *might not prevent the birth of* Pharez) *to make ſtay of it, untill an opportunity of finiſhing the Text. This being now done, and Your ſecond* Order *calling for it, I durſt not diſobey.* Gen. 38.

You will find in them, what, I preſume, You all expect from my Tongue, and Pen; down-right faithfulneſſe *without paint or blending; which in the iſſue will find more favour, than flattery. I believe few of You have leaſure to*

read all. It were well if ſome, who have time, would read any part at all: Better ſo, than to exchange Sermons, *for* Newſe-Books.

To ſuch as are willing to peruſe any peece hereof, but cannot go over all, I commend the laſt Uſe *of each Sermon; but more eſpecially that too-ſhort Catalogue of* Nationall *ſins, ſet down neer the end of the firſt; to kindle Your zeale, and to quicken Your induſtry to* waſh *this Nation from them, leſt the Lord (ſtill very angry) abhorre our* Faſts, *and caſt back our* Prayers *as dung upon our faces, without* Anſwer; *and, make our* Armies *fruitleſſe, even in their very* ſucceſſes.

He, who hath his Chaire in Heaven and teacheth the heart, *preach it over again and again to all Your* Hearts, *that they may be ſo* waſhed, *as all may be* ſaved: *and that, while (among other Your ſedulous and honourable endeavours for* ſaving *two periſhing Kingdomes) You labour to make ſuch Exerciſes as theſe more publike for the good of all, they may chiefly promote Your own* edifying *and* ſalvation. *This is the* End, *and ſhall be the conſtant* Prayer *of*

Your moſt obliged Servant in the Lord Jesus.

Cor. Burges.

The

The First *SERMON*,

OPENING

The *Neceſsity* and *Benefit* of *waſhing* the *Heart*.

Preached to the Honourable Houſe of Commons, *March* 30. 1642.

JER. 4. 14. *O Jeruſalem, waſh thine heart from wickedneſſe, that thou mayſt be ſaved. How long ſhall thy vain Thoughts lodge within thee!*

OUr weeping Prophet began his mournfull prophecies, in the thirteenth of *Joſiah* [a]; the beſt King [b], of the worſt people, that ever *Judah* had. That gracious Prince ſet upon the zealous Reforming of Religion, even in his Youth. Thereupon God ſent this active Prophet to aſſiſt him in it, the very next year after he began it. When once the hearts of Magiſtrates are, without all by-reſpects, ſincerely bent to a thorough Reformation of the

[a] *Jer.* 1. 2.
[b] 2. *Kin.* 23. 24.
Pſal. 50. 17.
2. *Chro.* 36. 15, 16, 17.

Expoſition. Houſe and Worſhip of God, the Lord never failes to raiſe up admirable inſtruments, even in the worſt times, according to the greatneſſe and difficulties of it, to carry it on, ſo far as in his wiſdom, he is pleaſed to proſper it. But here, a great work came to nothing: The rottennesſe of the peoples *hearts*, long accuſtomed to Idolatry and all manner of *wickedneſſe*, (which uſually accompaines Idolatry,) was ſuch, as would admit of no Cure; even when their outward Reformation ſeemed to be very far advanced. *Joſiah*, with a perfect heart, began the work; yet, that Reformation ended in a deſolation, becauſe his Subjects, notwithſtanding their ſeeming unanimous conſent to his proceedings, and their outward compliance with him, in what ever he deſired*, (the great ſolemn *Covenant* it ſelf, which *Joſiah* made *before the Lord, to keep his Commandments with all his heart*, (not excepted,) yet, their *hearts* went not with him; but hated to be reformed. This hypocriſy, as it aggravated their iniquity, ſo it heightened the indignation of a provoked Father, turning his Love and long-ſuffering into ſhape Revenge. Nor could better iſſue be expected from that unhappy conjuncture of ſuch a King, yoked with ſuch a perverſe generation, than from the *putting of new cloth unto an old garment*, or *of new wine into old bottles* d. This drew on that dreadfull *Captivity of Babylon*; in reference whereunto, the Lord profeſſeth, at the twelfth verſe, *Now will I give ſentence againſt them.* So dangerous is it for a People, under godly Magiſtrates, to triſle with God by an halting Reformation; which he can leſſe brook in ſuch as profeſſe obedience to him, than down-right profaneneſſe in thoſe that have not known him. Nothing is more fatall to a Nation, in Reforming times, than to oppoſe that Reformation within in their hearts, which outwardly they appear zealous to promote. This is to juggle with God, for baſe ends of their own, which never goes unpuniſhed.

* *Jer.* 3. 10.

2 *Chro.* 34. 31, 32.

d *Matt* 9. 16, 17.

The *Babylonian* ſhould come upon them, like *a Lion from his thicket*, a *Deſtroyer* that would ſpare none, but lay all waſte, *a dry wind of the wilderneſſe* (not to fann nor to cleanſe, but to carry away all before it,) a *cloud* that ſpreads the Heavens

with

with dreadfull blackneſſe; his *Charets* ſhould be as a *whirl-wind* that ſuddenly ſcatters all in the midſt of a calme; *and his horſes, ſwifter than Eagles.* All which is threatned from the fifth verſe, to the end of the thirteenth. *Expoſition.*

And becauſe this was now peremptorily reſolved, *Jeruſalem* is ſeriouſly exhorted to *prepare to meet her God*, by unfained Repentance, that ſo ſhe might *be ſaved out of it*, at the time prefixed by God for her deliverance: and with all ſhe is upbraided with her hardneſſe of heart, cunctation, and folly in delaying this courſe, which might make her capable of that ſalvation. This is the ſumme, and ſcope of the preſent Text, wherein are two parts.

1. A Patheticall *Exhortation* to Repentance, whereby they might obtain releaſe, as a mercy, at the end of their Captivity; *O Jeruſalem, waſh thine heart from wickedneſſe, that thou mayſt be ſaved.*

2. A ſharp Exprobration for their vanity of heart in excogitating and reſolving upon wayes of their own, to avoid that evill, with neglect of this duty. *How long ſhall thy vain thoughts lodge within thee!*

I Begin with the *Exhortation*, wherein, by way of Explication, I ſhall briefly conſider,

1. The *Perſons* exhorted, *Jeruſalem.*

2. The *matter* of the duty to which he exhorteth her, *Waſh thine heart from wickedneſſe.*

3 The *motive*, (which is a ſtrong one,) *that thou mayſt be ſaved.*

1. The *Perſons* are *Jeruſalem. O Jeruſalem!* The expreſſion is very patheticall, by way of a mournfull *Interjection*, arguing much tenderneſſe of affection and ardency of deſire that his councell might take place. There is in it alſo a *Metonymy*; the *place*, put for the *perſons* in it; and, a *Synecdoche. Jeruſalem* being but a part, is put for the whole Kingdom, *the remnant of his Inheritance* *. This muſt needs be ſo, becauſe ſo many are *O Jeruſalem.* * 2. Kin. 21. 13, 14.

Expoſition. are here called upon to *waſh*, as were defiled, which was the condition of all *Judah*; yea, *They were all grievous revolters, walking with ſlanders, braſſe and iron, all corrupters*, *Jer.* 6. 28. defiled, and defiling others.

But *Jeruſalem* is onely named, becauſe the Chief; whether we conſider her, *Civilly*, ſo ſhe was the Capitall City for Government, *for there were ſet thrones of Judgement, the thrones of the Houſe of* David, *Pſal.* 122. 5. or, *Eccleſiaſtically*, So ſhe was the onely ſtanding place of Sacrifice, whither the *Tribes went up, the Tribes of the Lord, unto the Teſtimony of* Iſrael, *ver.* 4 In both reſpects, ſhe was *choſen by God himſelf for his* own *habitation*[e]. Or 3. *Morally*, becauſe as in *Jeruſalem* were the beſt means to make men good, ſo there God expected to find the beſt men: but, as the beſt things corrupted, become the worſt, ſo theſe, like *Jeremiahs* bad *figs*[f], *were exceeding bad.* They therefore, of all others had need of *much nitre* of Repentance, and to be called upon to *waſh* and cleanſe them.

e *Pſal.* 132. 13.

f *Jer.* 24. 3.

Waſh. 2. This duty of *waſhing*, is alluſive to the *Legall waſhings*[g], *and carnall Ordinances impoſed on them untill the time of Reformation*, repreſenting the *ſpirituall waſhing* by that *Shiloh*[h], which they expected. The *waſhing* therefore here meaneth, is *not that which putteth away the filth of the fleſh*[i], or outward man; but, that which *purgeth the conſcience from dead works to ſerve the living God*[k]: and is two fold; the one, unto *Juſtification* by *the blood of his Son*, which *cleanſeth us from all ſin*, in regard of *guilt*, 1. *Joh.* 1. 7. the other unto *Sanctification*, in regard of the *filth* of ſin, *in the Name of the Lord* Jeſus *and by the Spirit of our God*, 1. *Cor.* 6. 11. In both theſe reſpects, was that *fountain opened to the Houſe of* David, *and to the inhabitants of* Jeruſalem, *for ſin and for uncleanneſſe*, *Zach.* 13. 1. But the *waſhing* of *Sanctification* requires a double act: the one, of God himſelf in the firſt converſion and renovation of a ſinner, *ſprinkling clean water upon him*, which makes him *clean*, *Ezek.* 36. 25. the other, of men regenerated, *cleanſing themſelves* yet more and more, through the power of grace, by repentance, *from all filthineſſe of fleſh and ſpirit*, 2. *Cor.* 7. 1. Of this laſt, here.

g *Heb.* 9. 10.

h *Gen.* 49. 10.

i 1. *Pet.* 3. 21.

k *Heb.* 9. 14.

But

But what part muſt they *waſh?* the *Heart:* not, *the outſide* alone, but the inſide alſo: not, the *heart* phyſically taken for that fleſhy part in the body of man which is the fountain of naturall life, and principall Seat of the reaſonable ſoul; but figuratively; and ſo, by a *Metonymy* of the Subject, the *heart* is uſually put for the ſoul it ſelf. So the *Heart*, in Scripture, is often taken; ſometimes more largely, for the *whole ſoul*, *Pſal.* 4. 4. *Commune with your own heart.* Sometimes, more ſtrictly, for the *will and affections*, ſeated in the heart. So, *Deut.* 30. 6. *The Lord thy God will circumciſe thine heart, and the heart of thy ſeed, to love him with all thine heart and with all thy ſoul.* Here, I underſtand it of the *Whole ſoul*, which is wholly defiled.

Expoſition.

Thy Heart.

This *heart*, all this muſt be, not *ſwept*, but *waſhed*, and that thoroughly too, not onely from ſome groſſer ſins that lie more looſe at the top, but from all filthineſſe of fleſh and ſpirit, that is moſt deeply rooted and ſtrongly mored in the bottom of it: as appears by that expreſſion in the Text, requiring them to waſh their hearts *from wickedneſſe.*

Wickedneſſe, in Sacred Writ, is ſometimes put for *any kind* of ſinfulneſſe, which is a tranſgreſſion *of the Law.* So we have it in *Pſal.* 45. 1. *Thou loveſt righteouſneſſe, and hateſt wickedneſſe.* By *righteouſneſſe*, he means all righteouſneſſe; therefore, *wickedneſſe* oppoſed to it, is of the ſame extent. But moſt uſually it notes ſome ſpeciall ſin extraordinarily hainous either for *kinde*, or *meaſure*: that ſo, by an *Emphaſis*, we may write upon it (as *Zach.* 5. 8.) *This is wickedneſſe.* This primarily, is the ſin of *Idolatry. All their wickedneſſe is in Gilgal*, ſaith God, of the Idolatry of *Iſrael* committed there. But with all, it includes all manner of iniquity that is either more abhorring to very nature, for the *kinde*; as, *inceſt* with a mother in law; *this is wickedneſſe*, *Levit.* 20 19. (the like may be ſaid of ſundry other outragious ſins;) or, which hath gotten the upper hand, and reignes in the ſoul. Hence, *David* waſheth his hands from ſuch iniquity, ſaying, *I have not wickedly departed from my God*, *Pſal.* 18. 21. that is, by *preſumptuous* ſins, as he elſewhere termeth all *reigning ſins*, *Pſal.* 19. 13. Here, it is intended chiefly of their *Idolatry*; yet ſo, that it extends alſo to all

From Wickedneſſe.

Expoſition. other ſins wherewith *Jeruſalem* had defiled her ſelf: *Wickedneſſe* being put indefinitely; which, in this caſe, is equivalent to an univerſall. He calls them to a thorough repentance for all their ſins; therefore, to a *waſhing* of the heart *from all filthineſſe of fleſh and ſpirit.* And when he ſaith, *Waſh thine heart from wickedneſſe*, his meaning is not, that they ſhould labour onely to a depoſition of evill, but alſo to the proſecution of what ever is good: according to that, *ceaſe to do evill, learn to do well, Iſai.* 1. 16, 17. It is ſuch a *purging of the conſcience from dead works, as quickens it to ſerve the living God, Heb.* 9. 10. that is, in good *works which God hath before ordained that we ſhould walk in them. Epheſ.* 2. 10.

That thou mayſt be ſaved.

3. The *Motive* hereunto is very prevalent, it is no leſſe than *ſalvation.* For, therefore he calls her to ſuch *waſhing*, *that ſhe might be ſaved.* Salvation is either the preventing of evill from a perſon obnoxious to it, or the reſcuing him out of it, if inflicted on him. This is twofold.

1. *Spirituall and Eternall*, of the ſoul from ſin, and of ſoul and body from Hell. *I will ſave you from all your uncleannеſſe*, (*Ezek.* 36. 29.) ſaith the Lord, in whom *Iſrael ſhall be ſaved with an everlaſting ſalvation*, (*Iſai.* 45. 17.) *Jeſus Chriſt* being *the Author of eternall ſalvation unto all them that obey him. Heb.* 5. 9.

2. *Corporall and temporall.* So, *Moſes*, when *Iſrael* cried for fear of the *Egyptians*, expreſſeth the deliverance from *Pharaoh*, which God would then work for them, ſaying, *Fear ye not, ſtand ſtill, and ſee the ſalvation of the Lord, which he will ſhew to you to day, Exod.* 14. 13. This again, is either a ſaving *from* danger; as, when *God ſaved* Hezekiah, *and the inhabitants of* Jeruſalem, *from the hands of* Sennacherib, 2. *Chro.* 32. 22. or a ſaving *in* danger, which is the mercy God ſhews unto thoſe that, being under troubles, *cry unto him, and he ſaveth them out of their diſtreſſes, Pſal.* 107. 13. So he ſaved the *three Children*, not *from* the fiery furnace, for they were caſt into it*; but *in* it, for he delivered them out of it. So, *Daniel*, in the *Lions Den*; from which, *Darius* the *Median*, *ſet his heart to deliver him, labouring* therein *till the going down of the Sun*, but could

* Dan. 3.

not

not prevaile, *Dan. 6.* Now, albeit, I dare not exclude the *ſalvation* which is *ſpirituall and eternall*, from the meaning of the Holy Ghoſt; in this Text; yet, I conceive it to be meant chiefly of *outward and temporall* ſalvation; not, *from* the Captivity, that being irrevocably reſolved; but, in it, if their *uncircumciſed hearts ſhould* be duely *humbled to accept of the puniſhment of their iniquity*, and *waſhed* by unfained repentance, from the *wickedneſſe* which was within them. Thus farre the Explication. Many uſefull Points might hence be raiſed: but I ſhall onely pitch upon one, which is the maine, wherein I ſhall have occaſion to touch upon the reſt, as I paſſe along. *Expoſition.*

The Point is this.

When a People have ſo far provoked the Lord, as to draw down great plagues upon themſelves or others; yet then, their duty is, to labour unto a thorough Repentance, as expecting ſalvation in the midſt of deſolation. *Obſerv.*

IN handling hereof, becauſe I affect not to be crypticall, but delight in plainenеſſe, I ſhall endeavour to ſhew unto you

1. That *ſo it is.*
2. *How* it muſt be done.
3. *Why* it muſt be ſo.

1. *That ſo it is*, is written with a beame of the Sun, in this preſent Text. *Jeruſalem*, now doomed *ad Leonem*, that is, to *Babylon*, muſt *waſh*, repent, reforme, that ſhe might be *ſaved in*, or *out* of *Babylon*, after peremptory ſentence that ſhe ſhould not be ſaved *from* it. Such is the corruption of nature, that, when God calls upon ſinners in the full carreir of their ſins, to humble themſelves to prevent a Judgement; they are ſo high in their confidence, that they think there is no need of ſuch humiliation: Afterwards, when they perceive God is not in jeſt with them (as they took themſelves to be with him) but that he is reſolved to humble them himſelf; that a Cup of deadly wine is prepared, and they muſt drink of it, they are then ſo exceeding low through deſpondon of mind, that, whatever be propounded to excite them to repentance for 1. *Quod ſit.* *Ier. 4. 7.*

Obſerv. for the pacifying of Gods wrath, in affliction, to recover them out of it, they are ready to ſay, *No: for, there is no hope, Jer.* 2. 25. Yet, even then, are they violently mad upon wayes of their own, to relieve themſelves againſt God, when he is in the purſuit of them by his Judgements. This was *Jeruſalems* Caſe: for the cure whereof, God, that had but immediately before *given ſentence againſt her, ver.* 12. preſcribes this ſoveraign Remedy *for her health and cure**, *O Jeruſalem!* do but yet *waſh thine heart*, repent thee of thy *wickedneſſe*: then, although thou be carried to *Babylon* (which is now decreed, and cannot be avoided;) yet, even there will I *ſave thee*. For, ſo he more clearly expreſſeth himſelf, in *Mic.* 4. 10. *Be in pain, and labour to bring forth, O Daughter of Sion, like a woman in travail*: as if he ſhould ſay, I will give thee leave to grieve and mourne, ſo it be for thy ſins; *labour to bring forth*, as much ſorrow as ye will, ſo it *be Godly ſorrow working repentance to ſalvation, not to be repented of*: and, there is cauſe enough for it: *for now thou ſhalt go forth out of the City, and thou ſhalt dwell in the field, and thou ſhalt go even to* Babylon. Yet, be not too much dejected; lift up thy heart, even while *the depths of affliction cloſe thee round about, and the weeds are about thy head*; ſay to thy ſoul, as he, to his Ship-wrackt Companions;*

* *Jer.* 33. 6.

* *Aeneid.* 1.

Durate, & voſmet rebus ſervate ſecundis.

There (that is in *Babylon*) *ſhalt thou be delivered; there the Lord ſhall redeem thee from the hand of thine enemies.* Nor is it for nothing, that, in that one ſhort clauſe, he twice uſeth the Adverb שָׁם, *there*, and again, he ſaith, *there*, ſhould ſhe be *delivered*: to note the difficulty of believing it, and the certainty of performing it, as Judicious *Calvin* upon that Text obſerveth. So that, deſtruction is but the way to *ſalvation*, where affliction hath her perfect work, in humbling men effectually for thoſe ſins which brought on the Judgement. *When men are caſt down, there is a lifting up, and God will ſave the humble perſon, Job* 22. 29. Hence it is, that this is ſo often preſcribed. I ſhall mention but one place or two more, for all.

In the fiftieth of *Jeremiah*, we have a prophecy of the performance of this duty, and of the iſſue of it. The *duty*, in the fourth

fourth and fifth *verſes*, is thus expreſſed; *the Children of* Iſrael *ſhall come, they, and the Children of* Judah *together, going and weeping; they ſhall go and ſeek the Lord their God. They ſhall ask the way to* Sion *with their faces thitherward; ſaying, Come, and let us joyn our ſelves to the Lord, in a perpetuall Covenant that ſhall not be forgotten.* Here is their *waſhing*; their *ſalvation* followeth, at *ver.* 19. 20. *I will bring* Iſrael *again* (even him, that was wholly cut off and caſt out) *to his habitation, and he ſhall feed on* Carmel *and* Baſhan, *and his ſoul ſhall be ſatisfied upon Mount* Ephraim *and* Gilead. *In thoſe dayes, and in that time, ſaith the Lord, the iniquity of* Iſrael *ſhall be ſought for, and there ſhall be none; and the ſins of* Judah, *and they ſhall not be found: for I will pardon them whom I will reſerve.* Obſerv.

The other inſtance is yet more ſtrange and ſtupendious; and that is even of *Nebuchadnezar* himſelf, whom God made to be the great ſcourg of his own people. When his Tyranny, and Pride procured his *driving out from among men*, to *dwell with the beaſts of the field*, and to *eate graſſe as the oxen*, for ſeven yeers together, untill he was ſufficiently humbled and brought to acknowledg *that the moſt High ruleth over the Kingdom of men, and giveth it to whomſoever he will: Daniel*, when he foretold this unto him, thus beſpeaks him, (*Dan.* 3. 27. *Wherefore, O King, let my councell be acceptable unto thee; break off thy ſins by righteouſneſſe, and thine iniquities by ſhewing mercy to the poor; if it may be a lengthening of thy tranquillity:* (*if it may be*, being put here for, *that it may be a lengthening*, &c. or (as it is in the margent) *an healing of thine error.*) This Judgement was accordingly *fulfilled upon him: he was driven from men, and did eate graſſe as the oxen, and his body was wet with the dew of Heaven, till his haires were grown like Eagles feathers, and his nailes like birds claws*, *ver.* 33. But *at the end of the dayes*, See his Confeſſion, *ver.* 34. *I* Nebuchadnezar *lift up mine eyes to Heaven, and mine underſtanding returned unto me, and I bleſſed the moſt High, and I praiſed, and honoured him that liveth for ever, whoſe Dominion is everlaſting*, &c. *And all the Inhabitants of the Earth are reputed as nothing: he doth according to his will in the Army of Heaven, and* among *the Inhabitants of the*

Obſerv. *Earth; and none can ſtay his hand, or ſay unto him, what doſt thou?* This being done, behold what follows: *ver.* 5. *At the ſame time my reaſon returned unto me; and, for the glory of my Kingdom, mine honour and brightneſſe returned unto me, and my Councellors and my Lords ſought unto me, and I was eſtabliſhed in my Kingdom, and Excellent Majeſty was* ADDED *unto me.*

I have now no time to diſcuſſe the manner, how that Judgement was executed upon him, whether by a reall Metamorphoſis, or by ſtrength of imagination in a deep Melancholy; nor yet, to inquire into the nature of his repentance (which is likely to be of the ſame kinde with that of one of his Predeceſſors, *the King of Nineveh*[m]; or, of wicked *Ahab*,*) That which is plainly held out in this and other Scriptures before alledged to ſhew the *ὅτι* of the Point, is enough to ſet a *Probatum eſt*, upon it; and, to aſſure us that *Repentance is a ſecond bord, after ſhip-wrack*, to all that ſincerely make triall of it.

[m] *Jon.* 3.
* 1. *King.* 21.

2. *Quomodo ſit.* 2. In the next place let us conſider, *how this is to be done:* that is, *How* men ought to *waſh their hearts from wickedneſſe.* This will beſt be diſcerned by ſearching a little deeper into the Bowels of the Text, and by amplifying thoſe five particulars, already touched in the Explication.

1. It muſt be by *waſhing.* 1. Let us review the Act here required. There muſt be a *waſhing.* This is ſpoken by way of alluſion to thoſe of the *Leviticall* Law, *wherein were divers waſhings*, *Heb.* 9. 10. This language therefore was then very well underſtood. If it ſeem now obſcure, let us *plow with his heifer*, who ſpake it, and we *ſhall find out the riddle.* All legall *waſhings* may generally be diſtributed into two ſorts.

1. There were *waſhings* of things *not legally uncleane*, when preſented unto God, or more immediately imployed in acts of worſhip. Many of the Sacrifices, how perfect and ſpotleſſe ſoever, were to be waſhed, *Levit.* 1. 9. The Prieſts alſo were, upon pain of death, to *waſh their hands and feet*, every day, wherein they miniſtred at the Altar, *Exod.* 30. 19, 20. Yea, the very people for whom any ſpeciall Sacrifice was offered,

were

were alſo to be waſhed; they being in that caſe, to lay their hand on the head of their Sacrifice. Hence, *David*: *I will waſh my hands in innocency, and ſo will I compaſſe thine Altar, O Lord, Pſal.* 26. 6. All this being to teach them, that God *will be ſanctified in all that come nigh him, Levit.* 10. 3. and, how neerly it concerns all that are by his grace, in ſome meaſure ſanctified, ſtill to *go forward unto perfection*, and *to perfect holineſſe in the fear of God*, 2. *Cor.* 7. 1. *Obſerv.*

2. Other *waſhings* they had of things and perſons that, by the Law, were unclean. And theſe were almoſt infinite, according to the ſeverall kindes of uncleanneſſe contracted by them, or imputed to them; whether by means of things from without as by *touching, eating*, or *bearing* any thing that was unclean; or, by means of any thing within, or from ones ſelf, as *Leproſie, running iſſues, &c.* For all theſe, the Lord appointed ſeverall ſpeciall and extraordinary *waſhings*, ſometimes of their *bodies*, ſometimes of their *clothes*, ſometimes of both, ſometimes of other things, too long to be now rehearſed. All which, as they contained in them ſundry documents for the preſent, ſo were they types and ſhaddows of ſpirituall good things to come; that is to ſay,

1. Of *waſhing* unto *juſtification* in and by the *blood* of *Chriſt who hath loved us, and waſhed us from our ſins in his own blood, Rev.* 1 5.

2. Of *waſhing* unto *regeneration*, by the ſame blood and ſpirit of *Chriſt* *, called *the waſhing of regeneration, and renuing of the Holy Ghoſt, Tit.* 3. 5. * 1. *Cor.* 6. 11

3. Of *waſhing* by *repentance*, which is indeed a branch of ſanctification, reductively, and in a large ſence, whereby men are ſaid to *waſh* themſelves in their own tears of Godly ſorrow. *Waſh ye, make you clean, put away the evill of your doings from before mine eyes, ceaſe to do evill, learn to do well, ſaith the Lord, Iſai.* 1. 16, 17.

This laſt is here intended, as I have ſhewed before. But, to this *waſhing* of Repentance, three things are requiſite. 1. *Water.* 2. *Sope.* 3. The *application* of both unto that which is to be waſhed out.

Obſerv. 1. With *Water.* 1. *Water*, and that muſt be *living* (that is ſay, *running*) or ſpring-water, riſing up and iſſuing out of the Rocky heart of man, that will never guſh out, untill it be ſmitten (not once or twice, but often) with *the rod of Moſes*; that is, the *Law*, which diſcovereth and condemneth ſin, and helps to humble the ſinner. Such was that *water* which *Iſrael drew* and *powred out before the Lord at Mizpeh*, 1. *Sam.* 7. 6. which *drawing of water* imports a ſedulous endeavour whereby a man, eſpecially upon dayes of ſolemne faſting and humiliation, labours with his heart, upon the ſad conſideration of his own wayes, and of all circumſtances that may aggravate (not excuſe, or extenuate) his offences before the Lord, ſo that waters may guſh out in abundance; or, if not ſo, yet his ſorrow (as fire, pent up by force) may be ſo much the greater within, for want of vent without; like that of *Jobs* three *friends*, who *ſate down* aſtonied *with him upon the ground, ſeven dayes and ſeven nights*, without *ſpeaking a word unto him, becauſe they ſaw his grief was great upon him*, *Job* 2. 13. Men that will not take pains with their hearts, to get up ſome of this *water* out of them, will be at a loſſe in this work of *waſhing*: for there is no *waſhing* without water; nor, *water* to be had, without *drawing*, or pumping with all poſſible induſtry: for, *the Well is deep*; and the leſſe we uſe to draw it, the more apt it is to wax dry, and to yeild no water at all. Hence, that ſolemn quickening and rowſing of all ſorts, Prieſts and people, to labour with their own ſpirits, *to turn unto the Lord with all their hearts, with faſting, weeping, and mourning*, *Joel* 2. 12. and for this end, to *rend their hearts*; which ſhews, they be cloſely and ſtrongly ſhut up, ſo as nothing but an holy violence can open the paſſage ſo much as for a teare.

2. With *Sope.* 2. To *water*, muſt be added *Sope*, the better to ſcoure off and cleanſe the filth of ſin, which is like the *Leopards ſpots*, or *the black-mores skin*, impoſſible to be purged out; but by Omnipotency it ſelf. It is not all the *water* in the world, no; nor *ſope*, and *nitre* too, that *can bring a clean thing of that which is unclean* *. Therefore God tells *Judah*, *though thou waſh thee with nitre, and take thee much ſope*; *yet thine iniquity is marked before*

* *Job* 14. 4.

before me: that is, it is ſtill viſible, and legible, and cannot be blotted out, *Jer.* 2. 22. No power of nature, no ſtrength of grace, without the cleanſing vertue of the Lord *Jeſus Chriſt*, can waſh away ſin. It is he that is the *fullers ſope*, *Mal.* 3. 2. that muſt do the deed. Who ever will be *waſhed*, that is, *ſanctified*, or *juſtified*, muſt get it done *in the Name* (that is, by the power) *of the Lord Jeſus, and by the Spirit of our God*, 1. *Cor.* 6. 11. Thoſe hyperbolicall expreſſions therefore, of the Fathers, which ſeem to attribute ſo much power and vertue to penitent tears, as if, by the vertue thereof, ſins were totally, or at all obliterated and aboliſhed, muſt be taken as Rhetoricall exceſſes, not as Theologicall concluſions: unleſſe we underſtand them as effects of Faith, taking hold of *Chriſt*, for * *the putting away of ſin by the Sacrifice of himſelf.* Who muſt *waſh* us in his blood (as *David* prayed) before we can be clean. *Obſerv.* * *Heb.* 9. 26.

3. There muſt be an indultrious effectuall application of both theſe to the uncleanneſſe that cleaves unto us, untill it be throughly purged out, and cleanſed. Sin is like *the plague of Leproſy*, it will not be cleanſed with *ſhutting up* onely; but it requires a great deal of pains and labour of the party himſelf, as well as of the Prieſt. *He that was to be cleanſed*, muſt *waſh his clothes, and ſhave all his haire off his head, beard, and eye-browes, and waſh himſelf in water*, and that in private before he returned ſo much as into the *Camp of Iſrael*, from his ſeparation for his uncleanneſſe, *Levit.* 14. They therefore that do nothing towards their cleanſing; but what is done by the *Prieſt, at the doore of the Tabernacle of the Congregation*; I mean, that take no pains with their own hearts, to waſh and cleanſe them at home, by private humiliations, and waſhings with their tears in ſecret; but content themſelves onely with the ſolemnity of a publike Faſt, (wherein, for the moſt part, the Miniſter acts all, alone) will never *be made clean*, but rather contract more uncleanneſſe, and become more filthy: as wofull experience of the greater number of thoſe that frequent our publike Aſſemblies on the ſolemn Faſt-dayes (but never look after the duty in private) daily ſheweth. 3 By effectuall *application* of both theſe, to that which is *unclean.*

Thus far the *Act* of *Waſhing*, which is the firſt branch of the

Obſerv. ſecond Head, touching the *manner*, *How* this duty is to be performed.

2. Conſider the *Subject* or part to *be waſhed*. This is, the *Heart*: to wit, the *whole inner man*.

1. The *Intellectuall faculty* with all his attendants, *Cogitation*, *Judgement*, *Wiſdom*, *Memory*, *Conſcience*. And then,

2. The *Will*, with all her traine of *Affections*, as well her רצונות, thoſe which are more generous, and take up their ſeat in the *heart* more ſtrictly taken: ſuch as, *Love*, *Hatred*, *Joy*, *Sorrow*, *Hope*, *Fear*, &c. as תאוות, or thoſe paſſions of *Deſire*, *Anger*, *Grief*, *Pleaſure*, and the like, which are more ſenſuall, being ſeated in the *ſenſitive* faculties of the ſoul, which have more immediate correſpondence and commerce with the outward man.

2. It is the *heart* or *whole inner man*, that muſt be *waſhed*.

In the Leviticall Law, the Prieſt muſt *waſh*, as well *the inwards*, as *the legs of every burnt-Offering*, before he preſumed to *burn it upon the Altar*, *Levit.* 1. to inſtruct us, that no man can offer up himſelf a *living Sacrifice acceptable to God*, but he that beſides the *cleanſing of his hands*, doth *puriſie his heart*, *Jam.* 4. 8. And it was one Character of a *Phariſee*, in *Chriſts* time, to *make clean onely the outſide of the cup, and of the platter; but within they are full of extorſion and exceſſe*, *Matt.* 23. 25. for which hypocriſie he was thus ſharply corrected by our Lord; *Thou blind Phariſee, cleanſe firſt that which is within the cup, and platter, that the outſide of them may be clean alſo*, *ver.* 26. He that truely repents unto ſalvation, *waſheth* not onely his *hands* and *feet*, and outward man that all may behold; but, even *the hidden man of the heart* alſo, which none but God can diſcerne. Therefore *David*, knowing his *heart* to be firſt defiled with luſting after *Bathſheba*, before his *body*; beſtowes moſt labour, in his Penitentialls, to *waſh* his *inner* man; *Behold*, ſaith he to God, *thou deſireſt truth in the inward parts*: in ſpeciall reference whereunto, he prayes, *Purge me with hyſſop, and I ſhall be clean; Waſh me, and I ſhall be whiter than ſnow*, *Pſal.* 51. 6. 7. and therefore, in *ver.* 10. he thus expreſſeth that prayer; *Create in me a clean heart O God, and renew a right ſpirit within me.* If you ſee a man weep and howle for ſome outward groſſe

ſin,

ſin, when he is found out in his wickednesſe, but never com- *Obſerv.*
plaines of his heart and of the corruptions that are therein, conclude him to be a *Phariſee*: ſuch tears will never drown his ſin, but rather bath and cheriſh it: his taking on for his offence, is rather to gaine favour and reputation with men, than to ſhame himſelf before the Lord for his tranſgreſſion. Let him ſhed as many teares as he will, they neither come from the *heart*, nor do they reach unto it, to waſh and cleanſe that which is moſt polluted. But, I ſhall have occaſion, to reſume and inlarge this particular, of *waſhing the inner man*, when I paſſe through the ſecond part of my Text. Therefore, at preſent, I forbear all further diſcourſe of this Subject.

3. Take notice more exactly, *what it is* that muſt be *waſhed out*: and that is, *wickednesſe*, whether, we underſtand it more *ſtrictly* for the particular, principall ſin that more eſpecially and eminently provokes the Lord againſt a perſon, or people; or, more *largely*, for any ſin whatſoever, any *filthineſſe of the fleſh or ſpirit* that defiles a man. 3. That which the *heart* muſt be *waſhed from*, is *wickednesſe*.

1. There muſt be a care to *waſh* out the ſpeciall *wickednesſe*, that hath moſt provoked God to bring any judgement upon a perſon, or people. This is called by *Solomon*, *the plague of a mans own heart*, 1. *King.* 8. 38. to wit, that of which the heart is moſt ſick, and for which the Lord many times *makes men ſick with ſmiting*, *Mic.* 6. 13. This is it which every man is to *know*, that is, ſo to know, as to *be humbled for*, and to *depart from*; it being the ſame with *waſhing*, in my Text. It is indeed the guiſe and manner of hypocrites to deal with their ſins, as *Saul* and his Souldiers, in cutting off the *Amalekites*; they deſtroy what they think is not worth the keeping; but, they ſpare *Agag*, and the beſt of the prey. But as that partiall execution, ſo far diſpleaſed the Lord that it coſt *Saul* his Kingdom, 1. *Sam.* 15. So, ſuch haltings of hypocrites, in parting with many ſins, but not with the chief, (as *Herod*, who did many things gladly, yet kept his *Herodias*, in ſpite of the *Baptiſt*,) makes the Lord to paſſe this cenſure on them, that they *are a generation which are pure in their own eyes, yet are not waſhed from their filthineſſe*, *Prov.* 30. 12. They think, becauſe they have 1. The *ſpeciall* ſin, or *wickednesſe* that draws down the Judgement.



Obſerv. have waſhed away ſome looſer ſins, which they care not for, that this is enough to make them *pure*: but, ſo long as the chief ſin remains, they *are not waſhed from their filthineſſe*. They therefore that would *waſh* indeed, ſo as to be *clean*, inſiſt moſt upon their principall ſin, in particular. So *David*, in his confeſſions, *Pſal.*51.4. *againſt thee, thee onely have I ſinned, and done* THIS *evill in thy ſight*: that is, this great ſin, of all other my wickednesſe the moſt hainous and capitall, my ſin of *murder*, in *ſlaying Uriah with the ſword of the children of Ammon* *; that ſin, which was ſo much premeditated; which, of all the evils that ever he committed, was the onely ſin that was branded by God himſelf, * to be a *departing from the Lord*; and, for which, God brought *a ſword upon his Houſe* all his dayes *. Wherefore, when he prays to be *waſhed*; and, for a *clean* heart, he doth more eſpecially inſiſt upon that particular, *deliver me from blood-guiltineſſe, O God, thou God of my ſalvation*, ver.14. And of this he was afterwards ſo carefull, that he kept himſelf from that above all other ſins, all the remaining dayes of his life. And, in this ſence, he ſpake that; *I was upright before him, and I kept my ſelf from* MINE *iniquity*, *Pſal.* 18.23.

* 2. *Sam.*12.9.

* 1. *King.*15.4.
* 2. *Sam.*12.10

Hereupon it is, that the Lord, being once angry, will never be reconciled to his own people, untill they fall upon this courſe. *Iſrael* might have cried their throats and their hearts out, before God would have delivered them from the *Ammonites*, when they provoked him by their *Idols*, if they had not *put away the ſtrange Gods from among them* (which was their ſpeciall ſin) *and ſerved the Lord*. But when once that was done, the Lord begins inſtantly to melt towards them: *for his ſoul was grieved for the miſery of Iſrael*, *Judg.* 10. 16.

Thus the Lord deſcribes *the remnant* of *Judah*, that *ſhould eſcape the ſword among the Nations*, *when he had ſcattered them through the Countries*; they ſhould moſt lament their *Idols* and *all their abominations* of that kinde. *Ezek.* 6 9. *They that eſcape of you, ſhall remember me among the Nations, whither they ſhall be carried captives, becauſe I am broken with their whoriſh heart which hath departed from me, and with their eyes which go a whoring after their Idols; and they ſhall loath themſelves for the evils*

vils that they have committed in all their abominations, ſaith the Lord God. But as for the reſt, who, having been caſt into the fire, would not let *her great ſcum*, that is, her Idols, to depart from her, he reſolves thus; *In thy filthineſſe is lewdneſſe, becauſe I have purged thee* (that is, I have done all that could be done to purge, and make thee clean) *and thou waſt not purged; thou ſhalt not be purged from thy filthineſſe any more, till I have cauſed my fury to reſt upon thee, Ezek.* 24. 13. This therefore is the firſt thing, to *waſh the heart* from the ſpeciall principall *wickedneſſe* that is within it. *Obſerv.*

2. Men muſt not reſt here, but take occaſion hence to *waſh out* what ever other *Wickedneſſe* lurketh in their hearts. What is required of Souldiers going to war, namely to *keep themſelves from every wicked thing*, *Deut.* 23. 9. Lyes upon all Chriſtians at all times, to *cleanſe themſelves from all filthineſſe of fleſh and ſpirit, perfecting holineſſe in the fear of God*, 2. *Cor.* 7. 1. *David* began indeed, with the chief and principall ſin; *Againſt* thee, *thee only have I ſinned, and done* THIS *Evill in thy ſight*, *Pſal.* 51. 4. but ſtayed not there: for, he thence took occaſion to ſearch further, and to dig deeper, even to the ſpring that fed that *Wickedneſſe*; namely, his Originall Corruption, *ver.* 5. *Behold I was ſhapen in iniquity, and in ſin did my mother conceive me.* And now, he will *waſh* for that alſo, as well as for that ſpeciall iſſue and prodigious effect of it, which brought upon him ſo much guilt, and ſorrow. Nor can it be otherwiſe: for he that *waſheth* for any ſin, as ſin, will never give over till every ſin be *waſhed out*: as he that deſires to make a garment clean, will not leave, ſo long as any ſpot remaineth in it. It is true no man can be wholly free from corruption; yet there is no true Chriſtian, but he is purged whole, though not wholly; throughout, although not throughly: that is, his whole man, in regard of parts; the whole body of ſin, in regard of Dominion of it, love to it, & trade in it, is waſhed out; although not in reſpect of the remainders of it, that ſometimes tyrannically *lead him into captivity to the Law of ſin*; making him to cry out, *O Wretched man that I am, who ſhall deliver me from the body of this death?* *Rom.* 7. 23, 24. The *Canaanites* will be still 2. All *Wickedneſſe* muſt be *waſhed out.*

Obſerv. ſtill in the Land, even when *Joſhuah* and *Iſrael* have conquered *Canaan*: and they muſt never hope to be ſuch abſolute Lords of all, but that ſome of the old Inhabitants will ſtill remain to be *ſcourges in their ſides, and thornes in their eyes*; untill the Lord tranſlate them from this earthly to that Heavenly Country, of which the other was but the type, and earneſt.

4 *Jeruſalem* muſt do all this.

4. The Perſons appointed to do all this, are very conſiderable. They are *Jeruſalem*; which, in this work, muſt be two wayes looked upon: that is to ſay. 1. *Eminenter.* 2. *Synecdochicè.* As they are the *Eminent* and beſt part: and as they are the *Repreſentative* of the whole. In both theſe reſpects they muſt *waſh*.

1. *Eminenter*, as they are the beſt. So they muſt

1. *Jeruſalem* eminently conſidered, as the beſt part of all *Judah*, muſt *waſh her heart from wickednesſe*. That which is Chief, whether it be *Chief* in *place*, or in *grace*, muſt be chiefly *waſhed*: by which I mean two things.

Firſt waſh.

1. It muſt be *firſt waſhed*. We uſually waſh the chief things firſt, if they happen to be foule. *Aaron and his ſons* were firſt *to waſh their hands and their feet*, ſo often *as they came neer to the Altar*, * before they preſumed to offer, ought upon it for themſelves or others. So, the *Princes* and *Rulers* of the people, were to preſent their offerings, before the people offered theirs, *Num.* 7. The like Order was obſerved in their Sacrifices, and expiations. And it was but equall; not onely in regard of their dignity, but becauſe often times they are the ring-leaders unto iniquity, and *their hands have been chief in the treſpaſſe* *: Yea, even they that be before others in grace, ſhould likewiſe go before them in *waſhing*, and repenting (*for, there is no man that ſinneth not* *; and, *in many things we offend all.* *) ſo often as they defile themſelves: the leaſt ſpot in a fine garment is more diſcernable, than a greater in another, they are moſt eyed, longeſt remembred, *The ſin of* Judah *is writ with a pen of iron, and with the point of a Diamond*, *Jer.* 17. 1. Reaſon therefore that they ſhould be firſt, in *waſhing* and *purging*; they being ſo apt to contract filth; and all, ſo ready to upbraid them with it. And to ſay truth, if they do it not, none elſe will. The reſt will not be purged, what ever paines be taken with

* *Exod.* 30. 19, 20, 21.

* *Ezra* 9. 2.

* 1. *King.* 8. 46. *Jam* 3. 2.

with them. They are as a boyling pot *the filthineſſe thereof is molten in it*, the *ſcum goes not out of it*: In their filthineſſe is lewdneſſe, when God would purge them *they will not be purged.* Ezek. 24. *Obſerv.*

2. It muſt be *waſhed beyond others*: and that for the ſame reaſons mentioned before. We uſe to waſh fine linnen more carefully and thoroughly, that it may be purely white. None waſh ſo thoroughly as a *David*, *Pſal.* 51. He makes his very *bed to ſwim, and watereth his Couch With his teares*, *Pſal.* 6. 6. And when the *Prince*, or a *Ruler* had ſinned, he was *to bring for his offering, a kid of the goates, a male without blemiſh*, *Levit.* 4. 23. But if one of the common people ſinned, he was indeed to bring a kid; but, *a female* ſufficed, *for his offering*, *ver.* 27. 28. to ſhew that ſuch as are *Chief*, muſt go beyond others in their expiations and clenſings: not onely by way of exemple to encourage others; but, even of equity, as being exalted of God above others, and therefore the more bound to be *firſt* in the duty, and to *exceed others* in the performance thereof. Thus, of *Jeruſalems waſhing*, in regard of her *Eminency*. And waſh *beyond others.*

2. *She*, muſt more eſpecially do it, conſidering her *Synecdochically*, as *Repreſenting* the whole Nation. The whole Land is here included under this expreſſion of *Jeruſalem*, as we have ſhewed before. *Their Land Was full of Idols, they worſhipped the work of their own hands, that which their own fingers had made*, *Iſai.* 2. 8. Therefore *Jeruſalem* (wherein were the Heads of the Tribes) muſt *waſh* for it, as *repreſenting* the reſt. It is true, if a Nation ſin, the repentance muſt be Nationall, *Jer.* 18. 8. But yet, when all cannot, or will not lie in the duſt, the *Repreſentative Body* of it; *Joſhuah, and the Elders of Iſrael*, muſt *fall down before the Lord*, *Joſ.* 7. 6. To this purpoſe God made a Law, that, when the *whole Congregation ſinneth*, a *bullock* ſhould be offered for their ſin; but, whereas in Offerings for particular perſons, the parties themſelves were to lay *their hands on the head of the bullock*; here, not the people, but *the Elders of the Congregation* ſhall do it, in the name and behalf of the people, *Levit.* 4. 15. To ſhew, that in all Nationall provocations, they who repreſent the Nation, muſt be care- 2. *Synecdochicet as Repreſenting* the whole.

Obſerv. full to *waſh*, that is, to *repent*, and lay themſelves low before the Lord, not onely in reſpect of their own perſonall tranſgreſſions, but in reference alſo to the ſins of the whole Kingdom. They muſt do that in truth, which *Ezekiel* was commanded to do in a type, namely, to *beare the iniquity of the Houſe of Iſrael, Ezek.* 4. 5. Thus farre the *Perſons.*

5. The *Motive* to all this, muſt be eyed, yet not miſtaken.

5. The *motive* hereunto, muſt not be omitted. It is indeed ponderous (*that ſhe might be ſaved:*) yet, muſt not be miſtaken. The Popiſh Writers, from this and other like Scriptures, perverſly maintain their *Pennance* and the ſeverall acts therof to have a meritorious influence into that ſalvation which followeth thereupon, (as if a malefactor moſt juſtly condemned to die for ſome Capitall offence, deſerved pardon for being ſorry for his fault:) and, that it is in the power of mans will to repent and merit heaven when he pleaſeth; becauſe God bids him to *waſh* and *repent*, which, were a plain mockery, if man could not do it.

But theſe gloſſes corrupt the Text. The Lord doth not here ſet down the *cauſe* of ſalvation, but the *way* unto it, without which they ſhould never be *ſaved:* as he, that, having a large ſum of money freely promiſed him, ſhall ſurely have it, whenſoever he ſhall come for it: provided that he come ſuch, or ſuch a way. Nor doth the Lord thereby ſet forth what man, of himſelf, is now able to do; but, mans duty, which he is at all times bound to performe; as a bankrupt-debtor is ſtill bound to pay his debt, albeit by his own profuſeneſſe, or negligence he hath utterly diſabled himſelf from paying of it. And againe, Gods *Word* and *call* to *waſh*, hath a power in it to enable us to do, what he calls us to. *Faithfull* is he *that calleth you, Who will alſo do it, 1. Theſſ.* 5. 24. Therefore, what God here calls men to do, he elſewhere promiſeth to do himſelf for them. *I will ſprinkle clean water upon you, and you ſhall be clean; from all your filthineſſe, and from all your Idols, will I cleanſe you, Ezek.* 36. 25. I have now done with the manner, *How this is to be performed.*

3. *Cur ſit.* Reaſons why all this muſt be done.

3. Our next buſineſſe is, to enquire, *why this, why all this muſt be done.* I have touched upon ſome of the Reaſons already,

ready, in my paſſage through the ſeverall branches of the point: I ſhall therefore uſe more brevity, here. *Obſerv.*

1. All muſt thus *waſh*, becauſe ſin is a moſt *unclean* thing. Every ſinner muſt ſtand, and cry with the Leper, * *unclean, unclean.* Nothing is ſo contrary to the Holy and Pure Nature of God; no, not the devill himſelf, as the leaſt ſin. It is as the *uncleanneſſe of a Woman*, wherein, her own husband might not come neer her: none might touch any thing whereon ſhe either lay, or had ſitten, but they contracted an *uncleanneſſe untill the evening.* * Yea, it is compared unto *mire* wherein none but ſwine uſe to *wallow*, 2. *Pet.* 2. 22. It is every way *filthy*, yea *filthineſſe* * in the abſtract: and that both *privatively*, and *poſitively.* It *deprives* the ſoul of that native purity, beauty, and glory wherein it was created. For, in that *all have ſinned*, they *come ſhort of the glory of God*, *Rom.* 3. 23. And it fills them, covers them all over with all loathſome ſpots, and ſtaines, and putrifying ſores full of corruption, within and without: ſo as, *even the mind and conſcience is defiled*, *Tit.* 1. 15. Moreover, It is a pollution of the deepeſt die: no *nitre* or *ſope* * can *waſh* it out. It is like the blackneſſe in the *skin* of an *Ethiopian*, or the *ſpots of a Leopard.* No afflictions, no Hell can fetch out this filth. Nor it is gotten into one part of the man onely, but ſpreads over all, it is like the plague of Leproſie; yet, much worſe: for that ran but over the body; but ſin, over ſoul, and all: yea, over all *mankind*: for, in and by one man, *all have ſinned*, *Rom.* 5. 12. and *the whole World lyeth in wickedneſſe*, 1 *Joh.* 5. 19. To which muſt be added, the peſtiferous and killing nature of this *filthineſſe*; it kills where ever it comes, unleſſe timely killed and deſtroyed. Therefore, is it called a *Body of death*, *Rom.* 7. 22. becauſe where ever *ſin enters*, *death enters* at the heeles, *Rom.* 5. 12. For, *the wages of ſin, is death*; that is, to ſay eternall death, *Rom.* 6. 23. Therefore, as what ever was defiled by the plague of Leproſie (be it cloaths, or ought elſe pertaining to the Leper) it muſt either be waſht, if poſſible to be clenſed; or, burnt with fire, if it could not be made clean: So ſhall it be done with all ſpirituall Lepers, and with what ever is defiled by them. Gods firſt preſcript, is,

1. *Sin* is a *filthy thing.*

* *Levit.* 13. 45.

* *Levit.* 15.

* *Ezek.* 36. 25.

2. *Cor.* 7. 1.

* *Jer.* 2. 22.

Obſerv. *waſhing*, to try if that will cleanſe them of their pollution. But, if that will not do it; not their cloths, but themſelves, ſouls and bodies, muſt be burnt with fire unquenchable, and everlaſting. *Matt.* 25. *ult.*

2. The *heart* is the Spring of all that uncleanneſſe.

2. The *Heart*, above all other parts muſt be waſhed, becauſe that is the main ſpring and ſource of all corruption and filthineſſe that iſſues out of the fountain of originall Corruption, and over-runs and over-flows the whole man, the whole life of man, untill it be purged. *Thoſe things which proceed out of the heart, defile the man*, *Matt.* 15. And as all *filthineſſe*; ſo, all the *malignity* that is in that filthineſſe, flows from thence. Therefore is the *heart* ſaid to be not onely *deceitfull above all things*, but *deſperately wicked*; ſo as, none, but God himſelf, can know how *deſperate* it is in *wickedneſſe*, *Jer.* 17 5. Great reaſon then, that the Heart, the *Spring*, the originall of all perſonall pollution and actuall filthineſſe, ſhould be waſhed. For, who can look for pure ſtreams from a corrupt fountain; or *good fruit* from an *evill tree? Do men gather grapes of thornes; or, figs of thiſtles?* * *Doth a fountain ſend forth, at the ſame hole, ſweet water and bitter?* * We all know it to be impoſſible.

* *Matt.* 7. 16.
* *Jam* 3. 11.

2. *Sin* is moſt full of *malignity* when judgements are neereſt.

3. The *Heart* muſt more eſpecially (when God brings or reſolves to bring Judgments upon a people) be *waſhed from wickedneſſe*, becauſe ſin is never ſo full of deſperate malignity and boundleſſe impudence, as at ſuch a time. The heart is bad enough at all times; but, never ſo outragiouſly mad upon *wickedneſſe*, as when God begins by ſore and heavy plagues to drive men off from *wickedneſſe*. It then layes about, like the devill, in that poor *child*, *whom often times he had caſt into the fire and into the waters to deſtroy him*: but, when the foule ſpirit perceived, that, at *Chriſts* command, he muſt *come out of* the child, *and enter no more into him*, *the Spirit cryed* (as one furiouſly enraged) *and rent him ſore, and came out of him* indeed; but, *left him* for *dead*; *inſomuch as many ſaid, he is dead*, *Mar.* 9. 26. This is a perfect embleme of *wickedneſſe* in the *heart* of man, in times of Judgement. *The wicked* is compared *to the raging ſea, when it cannot reſt, whoſe waters caſt out mire and dirt*, *Iſai.* 7 20. That is, in a ſtorm, when the rowling and working of the waves

waves do plough up and caſt out what ever filth lyes at the very bottom of it. This is ſpoken of the *Wicked*, in a time when God *was wroth, and ſmote him*, and he went on frowardly (that is, turning away from God, more than ever) *in the way of his own heart, ver.* 17. Nor is this the property of ſuch onely as are deſperately wicked, who *ſay*, as that wretched King in the time of a ſtrait ſeig, and ſore famine, *Behold this evill is of the Lord, what ſhould I wait for the Lord any longer?* 2. *King.* 6. 33. and *do*, as King *Ahaz*, who *in the time of* great *diſtreſſe, treſpaſſed yet more againſt the Lord:* for which, the Lord ſet a brand upon him that ſticks by him to this day, *This is that King Ahaz*, 2. *Chro.* 28. 22. But it is the diſpoſition and too frequent practiſe of the Godly themſelves. Witneſſe *Aſa*, in a time of War between him and *Baaſha*, when the Prophet reproved him from the Lord, for calling in the *King of Syria* to his aid, and not relying upon the Lord his God; and told him that *from thenceforth he ſhould have Wars; The King was wroth with the ſeer, and put him in a priſon-houſe: for he was in a rage with him, becauſe of this thing. And Aſa oppreſſed ſome of the people* (perhaps, ſuch as excuſed the Prophet, or interceded for him) *the ſame time*, 2. *Chro.* 16. 10. Which laſt circumſtance of time, is very emphaticall, and remarkable, that he did all this at that time; and, *at the ſame time:* he was over-head and eares in a rage, in a flame, againſt all, and all in an inſtant, when, of all other times, he ſhould have been moſt humbled before his God. And the beſt, upon diligent obſervation of their own hearts and ſpirits in times of perſonall, or common calamities, will find their hearts, moſt ready to murmure and repine, to faint and ſink, and to fly out againſt God and men, like men troubled with the Gout, that, being alwayes cholerike, will be ready to take the beſt and neereſt friend they have in the world, by the throat, if he come ſo neer as to tread upon that part which is ſore. Therefore men, that ſhould at all times be *waſhing*, ought then to ply it moſt, when Gods Judgements are either really inflicted, or peremptorily reſolved upon to be ſuddenly executed on them. *Obſerv.*

4. It

Obſerv. 4. *Jeruſalem* is the *pattern*, and *poiſon* of the whole Land, in *ſinning.*

4. It is all the Reaſon in the world, that *Jeruſalem*, above all others, ſhould thus *waſh*: becauſe,

1. If we conſider Her, *Eminently*, as the *Emporium*, and Chief City, who knows not that the influence of any defilement there, is very great upon the whole Kingdom? There, all the Chief of the Tribes are often converſant; the Prieſts, and Prophets, for the moſt part, reſident: and, from theſe, if *wicked, profaneneſſe goes forth into all the Land, Jer.* 23. 15. Any *wickedneſſe*, there, is *a root that beareth gall and wormwood*, or, *a poiſonfull herb*, as the holy Ghoſt ſpeaketh*, that is, *ſuch a root of bitterneſſe*, as *whereby many be defiled**. This, therefore, of all other muſt be carefully and ſpeedily weeded out; leſt it prove, *Death in the pot*,* to all that taſt of it.

* *Deut.* 29. 18.
* *Heb.* 12. 15.
* 2. *Kin.*4. 40.

2. If we conſider *Jeruſalem*, *Synecdochically*, as that part which ſtands for the whole, and *Repreſenteth* all the reſt, then hath ſhe moſt need of all to *waſh* and *purge*: becauſe ſhe not onely beares the ſin of many (for which reaſon, the *Elders of Iſrael* were to lay their hands upon the head of the bullock, that was offered *for the whole Congregation**, as I ſhewed before) but, often times by her ſins, ſhe involves all in the guilt and puniſhment thereof. *Quicquid delirant Reges, &c.* If *David* ſin, all *Iſrael* is plagued, 2. *Sam.* 24. If *Hezekiah* be unthankfull, or proud, *wrath* breakes out not onely upon himſelf, but *upon all Judah and Jeruſalem*, 2. *Chro.* 32. 25. On the contrary, hence it is that ſometimes, when the people commit any great ſin, the heads of the people have been doomed to death for it. So, when *Iſrael*, at *Shittim*, *began to commit whoredom with the daughters of Moab*, and *joyned themſelves to Baal Peor, and the anger of the Lord was kindled againſt Iſrael*; there was no means to extinguiſh that fire, but that which the Lord preſcribed to *Moſes*, *Take all the heads of the people* (who had led the way to the people, into that wickedneſſe) *and hang them up before the Lord againſt the Sun, that the fierce anger of the Lord may be turned away from Iſrael, Num.* 25. 4. Againe, if they make wicked Laws, promote ſuperſtition, and Idolatry; people are more apt to obey theſe, than other Laws which are better. It was ſo with *Iſrael*, *The Statutes of Omri are*

* *Levit.*4. 13. 15.

kept,

kept, and all the works of the Houſe of Ahab, and ye walk in their Counſels, Mic. 6. 16. See it in *Ephraim* (the ſame people, ſo ſtiled, from *Jeroboam*, their firſt King, who was of that Tribe;) let *Jeroboam*, or any of his Succeſſors, enact any Laws for their Calves, or other Idols, and all the People are mad upon the obſervation of them, what ever it coſt them. So God teſtifieth of them, *Hoſ. 5. 11. Ephraim is oppreſſed and broken in Judgement, becauſe he willingly walked after the Commandment.* What Commandment? Not God's, you may be ſure of it. Witneſſe God's Complaint againſt them, *Hoſ. 8. 12. I have written unto him the great things of my Law, but they were counted as a ſtrange thing* unto him. *Obſerv.*

But be the Repreſentative Body never ſo good, yet are they not without their pollutions, which contribute much to the Common heap of Provocations: ſometimes by their Connivence, and want of courage for the truth and righteouſneſſe, either through lack of zeale for God; or, through conſciouſneſſe of their own guilt of the ſame ſins which they ought to puniſh in others. With what face can *Judah* proceed againſt *Tamar*, for *being with child by whoredom*, when himſelf begat the child? How can Magiſtrates puniſh offences in others, when themſelves be as great (if not greater) offenders, in the ſame kinde? How can it be expected that they ſhould be willing any ſharp Bills ſhould paſſe againſt uncleanneſſe, drunkenneſſe, ſwearing, Sabbath-breaking, ſuperſtition, *&c.* who are themſelves as vile as the worſt in theſe abominations?

Againe, ſometimes they contract pollution, by not *mourning* as they ought, for the ſins of the Land. This is a duty which lies upon all: witneſſe the *mark* of protection ſet onely upon their fore-heads *that ſighe, and cry for all the abominations that are done in the midſt* of *Jeruſalem, Ezek. 9. 4.* And ſurely, they who are to lay their hands upon the head of the Sacrifice for the ſins of the people, muſt mourn for thoſe ſins which occaſioned that Offering: For, who ever laid on hands, was to make confeſſion of ſins: therefore, to mourn for them; or, he came ſhort of his duty.

Yea, further; They do not ſeldom become guilty of the ſins

Obſerv. of others, by too much complying with Kings and Princes that ſeek to mould them to their own deſignes, although never ſo wicked, or injurious. So the Lord obſerves of ſome in former times, *they make the King glad with their wickedneſſe, and the Princes with their lyes*, *Hoſ.* 7. 3. Such were thoſe *Nobles* and *Elders* to whom *Jezabel* wrote her Letters for the accuſing and *ſtoning* of *Naboth*, at a *Publike Faſt*, for a pretended blaſphemy, proved by falſe witneſſes: that thereby his *Vineyard* for which *Ahab* was *ſick*, might eſcheat to the Crown, 1. *King.* 21. Yea, ſometimes either out of *fear*, and cowardiſe, or out of affected popularity for baſe ends, they ſtoop ſo low, and become ſo mean and unworthy in their ſpirits, as to comply with the very dregs and ſcum of the people, if they ſee them mad upon any wickedneſſe, be it never ſo contrary to truth, righteouſneſſe, and Order. Thus *Aaron* will make *gods* for *Iſrael*, if the people begin to tumult for them. *Herod* perceiving that his *vexing of certain of the Church*, and *his killing of* James *the brother of* John *with the ſword, pleaſed the people of the Jews, he proceeded further*, *to take* Peter *alſo*, *Act.* 12. 3. In all which reſpects, there is great Neceſſity that *Jeruſalem*, that is to ſay, her Heads, her Governours that *repreſent* the reſt, ſhould *waſh their hearts from wickedneſſe*, what ever was done herein, or left undone by others.

5. *Salvation is the fruit of waſhing.*

5. In times of Judgement, or of approaches of it, as it is neceſſary for *Jeruſalem*, and all Gods people to *waſh the heart*, ſo there is great incouragement thereunto, becauſe God hath plenty of redemption and *ſalvation*, in the midſt of the greateſt Evils. *With the Lord there is mercy, and with him is plenteous redemption.* So that, *there is hope in Iſrael concerning this thing*, what ever the trouble be. When God bemoanes *Jacob*, for the greatneſſe of the calamity that was coming on him; *Alas! for that day is great, ſo that none is like unto it; it is even the day of* Jacobs *trouble*: he preſently ſubjoynes this conſolation, *but he ſhall be ſaved out of it*, *Jer.* 30. 7. for, God is *married unto his people*, *Jer.* 3. 14. And, *their Redeemer is ſtrong*, *the Lord of hoſts is his name, and he ſhall throughly plead their cauſe*, *that he may give reſt to the Land, and diſquiet the Inhabitants of Babylon*, *Jer.* 50. 34.

Pſal. 130. 7.

This

This he made good upon ſo many of *Judah* and *Jeruſalem*, as took this courſe. For, many of them out-lived the ſeventy yeers Captivity, returned from *Babylon*, and ſaw the foundation of the ſecond Temple laid, who had been eye-witneſſes of the glory of the firſt, *Ezra* 3. 12. Yea, they returned foure for one. For, in *Jehojakins* time, the number of thoſe that were carried to *Babylon*, was but 8000. 2. *Kin.* 24. 16. and, in *Zedekiahs* time, 4600. In all, 12600. But, the number of them that returned were (of free men) 42360. beſides 7337. *man-ſervants and maid-ſervants* that attended them, *Neh.* 6. 66, 67. Thus God, upon the unfained Repentance of a few, doth not onely *ſave*, but greatly multiply a Nation, even under a Deſolation. So willing is he to encourage all men, eſpecially *Jeruſalem*; and among them, the Chief, the Head, the *Repreſentative* Body of his people, to *waſh their hearts from wickedneſſe*, by true Repentance and thorough Reformation. *Obſerv.*

This ſufficiently informeth us, that be the ſins and ſtraites of true penitents what they will, yet their cauſe cannot be deſperate. Repentance opens a way out of any trouble or calamity. If a mans ſins be as great as thoſe of *Manaſſeh*, who not onely wrought *much wickedneſſe* himſelf, *doing more wickedly than all the Amorites that were before him*; but, drew the people alſo *to do more evill than did the Nations whom the Lord deſtroyed before the children of Iſrael*; and, beſides all his Idolatries, *ſhed innocent blood very much, till he had filled Jeruſalem from one end to another*; * and, ſuppoſe his afflictions and miſeries to be no whit leſſe, than thoſe of that deſperately wicked Prince, whom the King of *Aſſyria bound in chaines, and carried unto Babylon* *: yet the *waſhing of the heart from wickedeſſe*, through Gods gracious acceptation, will knock off all bolts, open all priſon-doores, and not onely ſet the penitent at liberty, but reinſtate and reinveſt him in all his former proſperity and glory, with advantage. We ſee it in *Manaſſeh*, who, upon his *great humbling* and earneſt *prayer*, was *brought again to Jeruſalem, into his Kingdom?* 2. *Chro.* 23. 13. 1. *Uſe.* *Information.* The Caſe of a *penitent* cannot be deſperate.

* 2. *King.* 21.

* 2. *Chro.* 23. 11.

This is clearly held out in that known place of *Iſai.* 1. 16, 17, 18. *Waſh ye, make you clean, put away the evill of your doings*

1. Uſe. *ings from before mine eyes, ceaſe to do evill, learn to do well, &c. Come now, and let us reaſon together, ſaith the Lord: though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool.* The ſame, in effect, *Elihu*, obſerved unto *Job*, many hundred yeers before *Iſaiah* was born. If men, for ſin, *be bound in fetters, and holden in cords of affliction*, the Lord *ſheweth them their work, and their tranſgreſſions that they have exceeded. He openeth alſo their eare to diſcipline, and commandeth them to return from iniquity. If they obey, and ſerve him, they ſhall ſpend their dayes in proſperity, and their yeers in pleaſures*, *Job* 36. 8, 9, 10, 11. Hence *Luther* (upbarided by *Satan* with the multitude of his ſins, as if it were impoſſible for ſuch a ſinner to be ſaved) is ſaid to have anſwered, that even the devill himſelf might be ſaved, if he could but repent. We are ſure, God ſpeaks ſalvation to every penitent ſinner: *Let the wicked forſake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will aboundantly pardon*: or, *he will multiply pardons*, as the penitent, before his repentance, did multiply ſins. *Iſai.* 55. 7. Thus, *where ſin aboundeth, grace much more aboundeth*, *Rom.* 5. 20. not to them who *continue in ſin, that grace may abound*; but, to thoſe onely, who being *weary of ſin*, lay hold upon *grace*, that they may *be dead unto ſin*, and made *alive unto God, through Jeſus Chriſt our Lord*, *Rom.* 6. 11.

2. Uſe. *Inſtruction.* Moreover, we have hence a clear *Inſtruction*, that God accepts of no Repentance, but *waſhing the heart from wickedneſſe.*

* Norepentance without waſhing the heart.

It is not *waſhing with nitre, and much ſope*, It is not all the Sacrifices, clenſings, and purifications of the Law, (*for it is impoſſible that the blood of Bulls and of Goates ſhould take away ſins**,) not the waſhing of water (even in *Baptiſme*, it ſelf) *which putteth away the filth of the fleſh**; not all the *faſtings** in the world, not the greateſt *afflictings of the ſoul**, by the ſtricteſt pennance or ſharpeſt diſcipline, not rivers of waters, nor whole flouds of tears (ſhould they exceed *Jordan*, or the red Sea it ſelf that drowned the whole hoſt of *Egypt*) for the afflictions we ſuſtain, or fear, that can waſh away

* *Heb.* 10. 4.
† 1. *Pet.* 3. 21.
‡ *Zach.* 7. 5, 6.
§ *Iſai.* 58. 4, 5.

away *the filth of the daughter of Sion*, or *purge the blood of Jeruſalem out of the midſt thereof*. It is nothing but that *waſhing from ſin and from uncleanneſſe*; yea, *from all filthineſſe of fleſh and ſpirit*, which conſiſteth in the purging of the hidden man of the heart, in *ceaſing to do evill, and learning to do Well*, and *perfecting holineſſe in the fear of God*; as hath been abounndantly ſhewed, in the opening of the Point which we have hitherto proſecuted, and will come into further conſideration, in the ſecond branch of this Text. 2. *Uſe.*

What great cauſe then, have we this day, to take up a ſharp *Reproof*, and bitter Lamentation for the great, and univerſall neglect of this neceſſary Duty! Hath not the Lord viſited the whole Earth, and ſent his Sword in circuit throughout the Chriſtian world? Is it not made drunk with the blood of the ſlaine? Hath it not done ſharp and dreadfull execution upon *our bones and our fleſh* *, in *Ireland*, which is become an *Aceldama*, ſwimming in blood, as if that whole Kingdom were but one maine *Lough* of crimſon, prepared to ſatiate the inſatiable ſcarlet drunken whore, to whom no Nectar is ſo pleaſing as the blood of the Saints; eſpecially, yours? Have we not all had our *Manes*, our rods, our iron-yokes here at home? are we not *in Jeopardy every day*? Hath not our *Jeruſalem*, our *Sion*, our Parliament, been in danger? Is it yet free? or can it be ſecure, ſo long as a *Jezabel* or a *Maachah* remaines among us? Are there not many ſeeds of diviſions and fatall fractions everywhere ſowne, by thoſe that *hatch cockatrice egges, and weave the Spiders web* of ſubtile pollicy to hide thoſe *egges*, whereof *he that eateth* (as, alwayes ſome ſilly Politique-would bee's, inveigled over to the faction, are apt to do,) *dyeth, and that which is cruſhed, breaketh out into a Viper* *, that will tear the Bowels of their Common Mother, the Land that bare and bred them; and, betray all into the hand of the Common Enemy, that *young and old Lion, the Viper, and the fiery flying Serpent* *? Do ye not perceive an *evill Spirit* ſtealing upon us to breed ſuch miſunderſtanding, jealouſies, and rents between *Abimelech* and *the men of Shechem* *, as, if not wiſely and ſpeedily prevented, may prove the deſtruction of both? 3. *Uſe.* *Reproof*, and *Lamentation* for the want of this *waſhing*.

* 2. *Sam.* 19. 12

* *Iſai.* 59. 5.

* *Iſai.* 30. 6.

* *Judg.* 9. 23.

3. *Uſe.* Do you not ſee, and feel that God begins to take off the Chare-wheeles, and to caſt many unexpected blocks and rocks in your way? Are you any whit better ſecured againſt exorbitances, by any thing you have done? How far might I proceed with ſuch ſad and dolefull Queres?

But, O! where is our *waſhing?* where, one drop of water, to waſh away any part of that great and long ſettled filth and *wickedneſſe* that is in our hearts? Nay, where is the man that doth not daily, even in theſe diſtreſſed times, defile himſelf yet more, inſtead of labouring to be clenſed from his filthineſſe already contracted! For,

1. Some are ſo far from mourning, and *waſhing*, when God *calls to weeping, to baldneſſe, and girding with ſack-cloth*, in a day *of trouble and of treading down, and of perplexity by the Lord God of hoſts*, even in this *Vally of Viſion*, wherein we have had the happineſſe to live; that, if we do any thing, it is onely for our ſelves, to ſtrengthen us againſt an Enemy, to ſecure our perſons, liberties, and eſtates (all, neceſſary, in their place, and order,) but we *have not looked to our Maker*, with any care to make our peace with him by true humiliation and godly ſorrow for ſin: yea, inſtead of this, *behold joy and gladneſſe, ſlaying of oxen, and killing of ſheep, eating fleſh and drinking wine* *, with as much exceſſe and ſecurity as they that *put far away the evill day*, and *are not grieved for the affliction of Joſeph* *. But woe unto all ſuch ſons of *Belial*, that are ſo croſſe-grained to the Will and commands of the Great and terrible God, who thus denounceth wrath with a witneſſe againſt ſuch unclean ſpirits of men. *Iſai.* 22. 14. *Surely this iniquity ſhall not be purged from you, till you die, ſaith the Lord God of hoſts.* That is, untill I come to execute the judgement of Hell it ſelf upon you at death, that refuſed to be *waſhed from this filthineſſe* while you lived. And yet, who mourns? who *remembers them that are in bonds as bound with them; and them which ſuffer adverſity, as being your ſelves alſo in the body* *? Who ſits in the duſt for gaſping *Ireland*, now in her gore; or, ſo much *as turns aſide, to ask* how ſhe doth? Who eates one dainty morſell the leſſe, riots the leſſe, drinks and quaffes the leſſe, abates of any one luſt,

* *Iſai.* 22. 13.

* *Amos* 6. 6.

* *Heb.* 13. 3.

luſt, while poor *Ireland* is *ſlaine with the ſword*, and *killed all the day long*, as *ſheep appointed for the ſlaughter*; and, thoſe that remain of her, *wander up and down*, not *in ſheep-ſkins and goate-ſkins*, (they have no coverings ſo good) but old rags, and wiſpes of ſtraw to cover their nakedneſſe, *being deſtitute* of all comfort, *afflicted, and tormented*; *her breach* being *great like the Sea*, that none *can heal her*: in the mean time, we ſtrike in with thoſe, who ſay, *Come ye, I will fetch wine, and we will fill our ſelves with ſtrong drink: and to morrow ſhall be as to day, and much more abundant?* O the woes and thick clouds of miſery that hang over the heads of ſuch a people! *Shall not the Lord be avenged on ſuch a Nation as this*, that *thus provoke* him to *their own confuſion?* 3. *Uſe.*

2. Some, in diſtreſſes, are content to come to *Mizpeh*, and faſt; but, they *draw* no *water* there, to *powre it out before the Lord*: they cannot ſhed one tear for their *mighty ſins*. We can weep for any thing rather than for our ſelves; eſpecially, in reference to our ſins the chief cauſe of weeping, be our outward condition what it will. O the hardneſſe of our Adamantin hearts! the deſperate callouſneſſe that we have contracted by *the deceitfulneſſe of ſin!* Did we ever read of one Faſt in Scripture, that was paſſed over without tears, what ever the men were that kept it? The Good Lord be mercifull unto us, and to this whole Land. When ſhall we ſee ſuch a Faſt, as may give the name of *Bochim** to the place, for the exceſſe of *weeping* in it? or, ſuch as that of *Iſrael* at *Shiloh*, *Judg.* 20. 26. or, at *Mizpeh*, 1. *Sam.* 7. 6.? Yet, this is required of all, eſpecially in weeping times, *turn ye unto me with all your hearts, and with faſting, weeping, and mourning*, *Joel* 2. 12. Not that *tears* are of themſelves abſolutely neceſſary: the *rending of the heart*, is better than making our beds to ſwim with tears, out of naturall compaſſion, or tenderneſſe to our ſelves, or others, when the heart is not affected with ſin, the cauſe of our evils. * *Judg.* 2. 4, 5.

3. Some have tears for ſtripes, for frownes, for loſſes, for croſſes even in their very luſts; but, their faces are as dry as *Gideons fleece* (when all elſe was wet) when they come before.

3. Uſe. fore the Lord to mourn for ſin: they can cry and *roare like*
* Iſai. 59. 11. *beares** , and, like *Rachel*, *refuſe to be comforted*, for breaches, fears, diſtractions, ſtraites and extremities, grinding oppreſſions, taxes, pollings, loſſes, common calamities, even to the diſtracting of their wits, and ſinking of their ſpirits. *Eſau* can find tears, if he looſe the *bleſſing*; but, not for his *prophane heart*. *Pharaoh* can be much affected under a Judgement; but, the buſineſſe is; *take away this plague from me*. *Iſrael howled upon their beds*; But, ſaith the Lord, *they have not cryed unto me with their heart*. Why then, did they make ſuch a noiſe, and uſe ſuch importunity? The buſineſſe was onely this; *they aſſemble themſelves for corne and wine, and they rebell againſt me*, *Hoſ.* 7. 14. It may be that ſome can now weep for *Ireland*, as thoſe women that can weep for any thing: but, it is in reference to kinred, allyes, friends, or to ſome loſſe in their Eſtates, or hopes in that Kingdom: and ſo, as it refers to themſelves, as an affliction, they can ſhew paſſion enough; yet as it refers to the ſins of *Ireland*, they are not at all moved with it. Thus, of thoſe that make uſe of theſe Dayes of Humiliation, there are
* 1. Sam. 7. 2. few who *lament after the Lord** ; but rather, to carry on their own ends and buſineſſes with more facility and hope of ſucceſſe. But, as for mourning for ſin, and faſting for God, where, Oh where ſhall we find that black ſwan that ſo doth, that we may honour, admire, and I had almoſt ſaid adore him! But, be not deceived. It is not ſorrow ſimply, but *godly ſorrow* that worketh *repentance to ſalvation not to be repented of*, that is accepted of God; and that, is onely for ſin: all other, is but *worldly ſorrow*, which *worketh death*, 2 *Cor.* 7. 10.

4. Some *waſh*, and mourn for *ſin*: but, it is onely for ſuch ſins as are viſible, and palpable; ſins that draw after them open ſhame, or other puniſhment among men. If they be taken with ſome groſſe flagitious wickedneſſe, that mans juſtice takes hold upon, you may perhaps gather up whole bottles, yea buckets of tears from ſome of their cheeks; as we ſee ſometimes in harlots doing publike penance, (who yet, after the penitentiall garment is laid aſide, are as ready for their former filthineſſe as ever before;) and, in condemned male-

factors

factors going to execution (who, might they be ſpared, would ſoon return to their old trade of robbery again,) But this *ſorrow*, even for *ſin*, is as *worldly* as the former. It is rather for healing their reputation with men, than for making peace with God. It is not for inward corruption, but to get off the ſpots and ſtaines which ſin hath caſt upon the outward man: or, if for inward corruption, it is rather for being the cauſe of the outward ſhame or ſmart, than for the diſhonour of God and grieving of his Spirit: whereas they who truely mourn for ſin, do it becauſe *God is broken with their whoriſh hearts, which have departed from him*, *Ezek.* 6. 9. And this is beſt done in ſecret, when none but God can behold the frame of our ſpirits in the doing of it. They, who never knew what it was to rend the heart in ſecret before the Lord, for ſin as ſin, although no creature ever did, or could take notice of the ſin, may juſtly ſuſpect that all their mourning and weeping in the preſence of men, is but to be ſeen of men, and therefore muſt needs be abhorred of the Lord. He is the right mourner, that mournes moſt, when none but God can be a witneſſe of his mourning. 3. *Uſe.*

5. Some may be carefull of themſelves in the former particulars, who yet labour not, according to their places, to put the whole Land into a mourning poſture, that all others may do it as well as themſelves, which the very Heathen King of *Niniveh*, was carefull of, *Jon.* 3. And here give me leave to deal freely, that I may be faithfull. You have indeed happily obtained conſent of His Majeſty for a *Monethly Faſt*, during the troubles and wars in *Ireland*; For which purpoſe *Proclamations* iſſued into all parts of the Kingdom: A Gracious Act; a neceſſary work. But is there any care taken to ſee how theſe *Faſts* are performed? Which of all you have made enquiry how they are obſerved, in the ſeverall Countries and Places for which you ſerve? Should you do it, you would receive a ſad return from many places. The very firſt *Faſt* of all, on * *Nov.* 17. was never kept at all in divers Countries: and can you think the Monethly Faſts be better celebrated? * *Anno* 1640

And, to ſay truth, how ſhould they; when that which en-

2. *Uſe.* joynes them, is but *Proclamation-Law*; and no courſe is taken to ſettle them by a more binding Ordinance? Be humbled, I beſeech you, for this double neglect of ſo weighty a duty. And do not think any humiliations for your own perſonall faults and failings, will find acceptance with the Lord, untill you take care to puniſh the offences of others, and to prevent the like for time to come. *Joſhuah* and the *Elders of Iſrael*, laid themſelves very low before the Lord, by faſting and prayer, in the Caſe of the defeat of *Iſrael* before *Ay*, *Joſh.* 7. 6. But God rounds *Joſhuah* in the eare, letting him know that this was not all God expected from him; yea, that all this was nothing, if he, being a Magiſtrate, would do no more. *Get thee up* (ſaith the Lord unto him) *Wherefore lyeſt thou upon thy face? Iſrael hath ſinned, &c. ver.* 10. Rulers and Elders of the people have more to do, than to *faſt* and *pray*; they muſt make enquiry into the ſins of others alſo, and ſee juſtice done; or never look for good of their own faſtings, and interceſſions for the people. The Kingdom will never do their duties herein, nor thrive by any of your Councels, prayers, or tears, till you ſee that all others do their duties, as well as your ſelves.

6. Shall I go one ſtep further, and tell you all my heart? May I tell *Jeruſalem*, the Heads of the Tribes, the Repreſentative Body of this ſinfull Nation, that I fear ſome of them do not mourn and weep for their own ſins; much leſſe, for the abominations of the whole Land? *Are there not with you, even*
* 2. *Chro.* 28. 10 *With you, ſins againſt the Lord your God**? Be there not, who run the ſame courſe, hold faſt the ſame luſts, purſue the ſame ends, and continue the ſame men they were before this courſe of Faſting was firſt begun? O I would God it were a ſlaunder to charge it upon any one Member of this honourable Senate? I acknowledge that we all, and the whole Kingdom do owe much, very much to your Care, and Vigilancy, as you are a Body; that God hath done great things for us, by you; *and, what* (without flattery, I may, I muſt atteſt it) *very worthy deeds are done unto this Nation by your providence.* But yet, I beſeech you, I beſeech you, let every one lay his hand upon his heart, and ſadly ask his own ſoul, *Art thou yet waſhed from thy wicked-*

wickedneſſe? Have you no perſonall ſins left among you, to pull down what others of you build? no uncleanneſſe, no wantonnes, no ſwearing, no blaſphemies, no malignity, no oppoſition to godlineſſe, no by-ends, no private reſpects in publike debates, no deſignes againſt *Chriſt*, his Ordinances, or people, no wickedneſſe in you? Have you no ſins as you are a Body? Is it not poſſible to find ſome want of zeale, and courage for the truth? no neglect of Gods Cauſe, and work? no opportunity loſt for ſetting up the Kingdom of *Jeſus Chriſt* in power? of purging his Houſe, refining the ſilver from the droſſe of humane inventions in his Worſhip, or ſetting him upon his Throne, in Government and Diſcipline? Are there none who have heretofore ſaid at the breaking off of other Parliaments, and at the beginning of this, that God did juſtly blaſt and break ſo many of thoſe great Conventions, becauſe they ſtrove to do their own buſineſſe, before the work of the Lord; and yet have given way, and pleaded for the laying aſide of that work, untill your own be diſpatched? Be there none of you that foreſee the fatall miſchiefs of leaving all men to their liberties in the things of God; and yet want hearts to uſe your skill and intereſt, to make haſte to ſettle matters of Religion, leſt you come too late with a Remedy when the diſeaſe is grown incurable, and the Kingdom grown to that paſſe (as the grave Hiſtorian noted of old *Rome*) that it can neither beare the malady, nor endure the cure? 3. *Uſe.*

Surely, you can beſt anſwer to all theſe queſtions. And, I fear, ſome will be able to anſwer them very uncomfortably. And, if you do find that there be any, (ſhould it be but one member of your whole number) who muſt confeſſe guilty of theſe, or any of theſe miſcarriages and ſins, how ought you all to mourn, and to do your utmoſt that he may either be ſpeedily reformed, or *taken away from among you.*

It becomes not me to accuſe any man; but it behoves every man to ask his own heart, yea, (becauſe the heart is deceitfull above all things) to ask God the ſearcher of the heart, *Is it I?* The rather, becauſe who can but ſee the ſmall ſignes of Repentance and Reformation in the lives of many of thoſe, whoſe

3. *Uſe.* work now it is to be the Reformers of others; and, what diſproportion there is between our preſent hardneſſe of heart evidenced by the want of godly ſorrow, and the great effuſion of briniſh tears powred out by all the people of God for their ſins in the dayes of their ſolemne Faſts in former times. To conclude this ſad *Uſe*, let me uſe the words of the Prophet to all whom this may concern, *Jer.* 13. 15, 16, 17. *Hear ye, and give eare, be not proud; for the Lord hath ſpoken. Give glory to the Lord your God, before he cauſe darkneſſe, and before your feet ſtumble upon the dark mountaines, and while ye look for light, he turn it into the ſhadow of death and make it groſſe darkneſſe. But if ye will not hear it, my ſoul ſhall mourn in ſecret for your pride, and* (if it be poſſible) *mine eyes ſhall weep ſore, and run down with tears*, becauſe of the miſery that is coming on you, when no protection or priviledge of Parliament ſhall do you any good.

4. *Uſe.* *Exhortation to fall thus to waſhing of our hearts.* I ſhall now wind up all with an *Exhortation* to the effectuall and ſpeedy taking up of this neceſſary Duty. O *waſh*, *Waſh*, (for the Lords ſake) *waſh* every one his own *heart from* his own *wickedneſſe*, if ever ye look to be ſaved from Hell, or to be freed of the preſent evils that are upon us. *O Jeruſalem, wilt thou not be made clean? When ſhall it once be!* Are we not a ſinfull, leprous people? all (in regard of ſin) ſuch as they, in *Iſai.* 1. 4, 5. who *revolt more and more*, and whoſe *Head is ſick, and heart faint: from the ſole of the foot even unto the head, there is no ſoundneſſe in any part of the Body, but wounds, and bruiſes and putrifying ſores?* Wherefore, what ever others do, yet let my councell be acceptable unto you (Honourable and Beloved) who are *the Charets of our Iſrael, and the Horſe-men thereof*, that muſt now (under God) be the *repairers of our breaches*; and, the great engines of all our weale and ſafety (if it be poſſible to ſave ſuch a people) when the Lord ſeems to ſet upon *the waſhing away of the filth of the daughter of Sion*, and, *the purging of the blood of Jeruſalem from the midſt thereof, by the Spirit of Judgement and of burning*; and to plead the cauſe of his people againſt all that oppreſſe them. Oh look you to it, that you do *every one waſh you and make you clean, putting away all the evill of all your doings.*

Begin

Begin with a perſonall Reformation. *If iniquity be in* any *of your hands, put it far away, and let not any wickedneſſe dwell in your Tabernacles* *. Then ſhall you be better able to carry on and advance the great work of Reformation of others. Do you firſt purge your ſelves from all filthineſſe at home; then may you better hope, that God will honour you to be worthy Inſtruments of clenſing the whole Land. Elſe, you will at length ſit down, and with grief bewaile your hard lot to be put upon ſuch a ſervice, *they made me a keeper of the Vineyards, but mine own Vineyard have I not kept* *. Nay, both God and men will ſay unto you, when you begin to be zealous to reform abuſes abroad, while you cheriſh the ſame or worſe in your ſelves; as, *Matt.* 7. 5. *Thou hypocrite, firſt caſt out the beame out of thine own eye; then, ſhalt thou ſee clearly to caſt out the mote that is in thy brothers eye.* 4. *Uſe.*

* *Job* 11. 14.

* *Cant.* 1. 6.

Then, Look upon your ſelves as Publike Perſons, that muſt both bear the ſins of others whom you repreſent, and purge out the ſins of others, or be guilty of them your ſelves. And in both theſe regards, your *waſhing* muſt be extraordinary.

1. As in your Honourable Houſe, you repreſent all the Commons of *England*; ſo you ſhould do here; looking upon all the ſins and abominations of the Kingdom with bleeding hearts, and mourning for them, even on their behalf who perhaps are far from mourning for their own mighty ſins, themſelves. In the eleventh of *Leviticus*, *ver.* 24, 25. it was ordained, that in thoſe legall and typicall times, he *that touched any dead carkeſſe* ſhould *be unclean unto the Even.* But *he that bare it*, ſhould *waſh his clothes*, and yet *be unclean to the Even* alſo. To ſhew, that they who ſuſtain the perſons of others that are dead in treſpaſſes and ſins, muſt *waſh* more than ordinary, if they will be *clean.* Do you therefore mourn, and ſit in aſhes for thoſe many thouſands, yea millions of poor ſoules, that will not, cannot mourn for themſelves, for their idolatries and ſuperſtitions, their oaths and blaſphemies, their drunkenneſſe and uncleanneſſe, their lying and oppreſſions, and even infinite abominations that every where abound, and impudently ſtare Juſtice and all Laws, yea, God himſelf, in the

4. *Uſe.* face with contempt and ſcorn. Now, God calls you to *Moſes* his work, Who, when *Iſrael* had grievouſly ſinned, and God had declared his reſolution to deſtroy them for their ſin, *fell down before the Lord fourty dayes and fourty nights, becauſe of all their ſins which they had ſinned, in doing wickedly in the ſight of the Lord, to provoke him to anger*, *Deut.* 9 18. And, when they ſinned at *Kadeſh Barnea*: He *fell down againe before the Lord as at the firſt, becauſe the Lord had ſaid he would deſtroy them*: and he prayed, ſaying; *O Lord deſtroy not thy people and thine inheritance, &c. ver.* 25, 26. Do you ſo now, when, perhaps, many of thoſe who ſent you hither, are in Ale-houſes or Tavernes, ſwearing, blaſpheming, or committing other wickedneſſe, to draw down yet more wrath upon the Kingdom, even while you be here in the duſt for their ſins as well as for your own. It may be the Lord may hear you, for their Converſion: However, your importunity for them ſhall contribute much to the ſparing, healing, ſaving of the whole Nation: So kindly doth God take the falling down of a *Moſes* or a *Joſhuah*, in behalf of his people, that his uſuall anſwer is, * *Num.* 14.20. *I have pardoned them according to thy Word**: and ſo ſtrongly doth ſuch mediation operate with Divine Mercy, as it ſeems * *Exod.* 32.10. to bind the hands of Revenging Juſtice*, and to *command* Omnipotency.

· *Deut.* 9. 14. *Iſai.* 45. 11.

2. You muſt look upon your ſelves as truſted with the making of all neceſſary Laws, and the ſtrengthening of thoſe already made (where there is need) for purging the Land from what ever *filthineſſe* is in it. Which till you be carefull to effect, the ſins of particular perſons, will become Nationall, and the guilt thereof will lie at your Doore; as, the ſinnes of *Elies* ſons, did at his. And herein, take notice that God expects from you the enacting of ſuch Laws as may repaire him in his Honour, where it ſuffereth by any open wickedneſſe; as well as to provide for the Civill peace and tranquillity of the Kingdome.

A Catalogue of ſome *Nationall* ſins.

This neerly concerns you, there being (if I miſtake not) many ſins that will come into the account of *Nationall*, untill ſome good Laws be enacted, for the vindication of Gods Honour

nour which ſuffereth by them. Give me leave, in all humility and faithfulneſſe, to preſent you with a Catalogue of ſome of them. 4. *Uſe.*

1. The Land (as I humbly conceive, and tremble to ſpeak it) is guilty of *Blood.* And *Blood*, you know, *defiles the Land*, *Num.* 35.33. I ſpeak not now, of ordinary murthers committed by private perſons, for which the Law hath provided; but, of Bloud, ſhed by the whole Kingdom, even in Parliament it ſelf. Witneſſe the blood of many hundred Saints and Martyrs, ſhed in *England* in times of Popiſh Perſecution, to which the Bloody Paramores of the Scarlet Whore hath been enabled by divers Laws made in Parliament, in the reignes of *Henry* the fourth, *Henry* the fifth, *Henry* the eighth, and Queen *Mary*; and for which the Land was never ſufficiently humbled unto this Day, nor hath given ſo much teſtimony of Repentance for the ſhedding of ſo much innocent and pretious Blood, as the Papiſts themſelves did, in open Parliament in Queen *Maries* Reign, for ſhedding no more Blood, but giving way to the repealing of thoſe Statutes, in the Reign of King *Edward* the ſixth, by which Laws ſo much Blood had been, and more might have been, ſpilt. 1. The Land is guilty of *Blood.* 2. *Hen.* 4. 15. 2. *Hen.* 5. 7. 25. *Hen.* 8. 14. 31. *Hen.* 8. 14. 1. 2. *Ph. Mar.* 8.

Think not that this is a buſineſſe of ſmall moment; but worthy of the ſaddeſt deepeſt conſideration of a Parliament (be their other weighty and preſſing affaires, what they will, or can be,) is evident by the ſtrict *inquiſition*, which God hath ever made for blood among his own people, when guilty of it. The *blood* of all the *Prophets* and *righteous men*, from *Abel* even unto *Chriſt*, fell ſo heavy upon the *Jews*, that it is not yet fully expiated unto this day, according to that which our Lord denounced againſt them, *Matt.* 23. Ye know how ſharply God dealt with all *Iſrael*, becauſe *Saul* had injuriouſly and contrary to a Covenant made long before he was borne, ſlaine ſome of the *Gibeonites* in *Iſrael.* A ſore famine came upon the Land, for three yeers together, which muſt needs ſtarve very many to death; *David* and the people, marvailing at ſo great a Judgement, of ſo long continuance, inquired of God, what the cauſe might be. The Anſwer was; *It is for Saul and for his bloody houſe,*

4. *Uſe.* *houſe, becauſe he ſlew the Gibeonites*, 2. *Sam.* 21. 1. (*now the Gibeonites were not of the children of Iſrael, but of the remnant of the Amorites*, (with whom, *Joſhuah*, beguiled by a wile of their Ambaſſadors *, made a League) *and the children of Iſrael had ſworn unto them; and Saul ſought to ſlay them, in his zeale to the children of Iſrael, and Judah.* *) But this blood, this baſe blood went ſo to the heart of the righteous God, that he would not be pacifyed by any prayers, or Sacrifices, untill *ſeven of Sauls ſons* were delivered to the *Gibeonites*, to *be hanged up before the Lord: and, after that, God was entreated for the Land, ver.* 14.

* *Joſh.* 9.

* 2. *Sam.* 21. 2.

Now, if the blood of ſuch unworthy *Amorites*, who had it not been for that League, which they procured by a plaine lie and groſſe deceit, were to have been all deſtroyed by *Joſhuah*; drew down ſuch a ſharp revenge upon a whole Kingdom: and if *Manaſſeh* brought whole Rivers of blood upon *Judah*, *for the innocent blood that he ſhed, which the Lord would not pardon*, 2. *King.* 24. 4. Notwithſtanding all the ſubſequent care, and, zeale of good *Joſiah* in purging and reforming the Land,* to prevent the Judgements, and deſolation that God after brought upon it: I leave it to your wiſe and pious conſideration, whether *England*, and the *Parliament* of *England* be not deeply concerned in the butcheries and burnings of ſo many holy and pretious men and women, as (perhaps by the hands or procurement of ſome of their Anceſtors, who now ſit in Parliament) have been deſtroyed by thoſe bloody Laws of this Kingdom, at the inſtigation of the *Man of Sin.*

* 2. *King.* 23. 26 27.

Do but trace the ſtreames of blood that iſſued from that firſt Law made in 2. *Hen.* 4. out of the veynes of the two Houſes of *York* and *Lancaſter*, for many yeers continuance: above foure-ſcore of the blood Royall loſt their lives, together with many thouſands more of the Nobility, Gentry, and Common people, before the quarrell ended in the joyning of the two Roſes into one. And yet, perhaps, *Henry* the fourth might plead a kinde of neceſſity, for giving way to that bloody Law of *Burning* all whom the Popiſh Antichriſt pronounced *Hereticks*, becauſe by the help and ſtrength of the Popiſh faction, rather than by a juſt

a juſt Title, he graſpt, and ware the Crown. And for the ſame reaſon, *Henry* the fifth might tread in the ſteps of his Father; which, after, coſt his Son and the Kingdom ſo dear, before God could be appeaſed. 4. Uſe.

You know there is a Judgement hanging over the Head of *Babylon* the mother of *Harlots and abominations of the Earth*, for being made *ſo drunken with the blood of Saints and Martyrs* *: and that God will *give her blood to drink* *, for all the blood that hath been ſhed by them who have been her bloody Inſtruments or abettors. This bloody Cup muſt go about, ſomewhere. And my prayer is that it may go to *them that hate* you, and fall to the lot of *your enemies*. But it cannot hurt you to conſider, whether this Kingdom hath not cauſe to fear that God will put the Cup unto her mouth and cauſe her to drink deep thereof, for that great ſin; or, whether there hath been enough done in Parliament, to prevent that crimſon Deluge? * *Revel.* 17. 5. * *Revel.* 16. 6.

If you have good ground to think that former Parliaments have ſufficiently acquitted themſelves herein, I ſhall much rejoyce. But ſure I am, your Proteſtant Anceſtors, in reverſing thoſe bloody Statutes, came far ſhort of the Popiſh party, in outward expreſſions of Repentance, when they made their peace with *Rome*, for not continuing thoſe Laws, as I toucht before. For, albeit the firſt *Statute* made in the firſt yeere of *Queen Elizabeth*, Repeals thoſe cruell Laws formerly mentioned: yet that Repeal was in reference onely to their extirpation of all *uſurped and foraign Power* exerciſed in this Realme; and, to the *reſtoring and uniting* to the Crown, all *juriſdictions* anciently belonging thereunto; without any touch or hint of any ſorrow for the great ſin of *Blood-ſhedding*, and perſecuting the truth and people of God, for the truths ſake, by means of thoſe Laws.

But, in the Popiſh Parliament, in 1. 2. *Phil. and Mary*, there was another manner of *Repealing* the Statutes of King *Edward* 6. which had made void the Laws for Popiſh Perſecution. There, all the Eſtates of Parliament, *repreſenting the whole Body of the Kingdom, and the Dominions of the ſame, in the name of them-*

4. Uſe. *themſelves particularly, and alſo of the ſaid Body univerſally*, in preſence of the King and Queen, preſent themſelves upon their knees * to *Cardinal Pole*, Legate from Pope *Julius* the third, acknowledging that they *had a long time wandred and ſtrayed abroad*, from the right way, and *declaring themſelves very ſorry, and repentant of the Schiſme and Diſobedience committed in this Realme and Dominions aforeſaid, againſt the See Apoſtolique, either by making, agreeing, or executing any Laws, Ordinances, or Commandments againſt the Supremacy of the ſaid See, or otherwiſe doing or ſpeaking, that might impugne the ſame*, promiſing their utmoſt to repeal and abrogate all ſuch Laws and Ordinances, in that preſent Parliament, *as well for themſelves as for the whole Body whom they repreſented.* And upon thoſe termes onely they craved, and obtained of the Legate, the Abſolution of the whole Realme.

* Aſſrand Mon. in *Queen Mary.*

Now, if they were ſo penitent for oppoſing ſuperſtition, and laid themſelves ſo low in the name of the whole Kingdom, before the proud Agent of that Man of Perdition, to procure their Pardon; You may do well to conſider, whether the Parliaments of *England*, ſince that time, have been ſufficiently humbled before the Lord, in the name of the ſame Kingdom, for expiating ſo much blood ſpilt, by vertue of thoſe Antichriſtian Laws; and, for making their Peace with God who ſeldom forgives that ſin, untill he hath done ſore execution upon the Nation, or people guilty of it. In the time of the Law, if any were found ſlain in the field, and it could not be known who had ſlain him, the Lord ordained that the Elders of the City next to the place, ſhould come forth, and the Prieſt ſhould take an *heifer* and ſtrike off her head in ſome Vally neer it, and that the Elders ſhould waſh their hands over the ſlain heifer, and ſay, *Our hands have not ſhed this blood, neither have our eyes ſeen it. Be merciſull, O Lord, unto thy people Iſrael whom thou haſt redeemed, and lay not innocent blood to their charge; and the blood ſhould be forgiven them, Deut.* 21. 6, 7, 8. Which ſhews, that, where any innocent blood is ſhed, although by an unknown hand, the people neer it, muſt do ſomewhat in publike acquitting themſelves of it, and pray that it may not be imputed

ted to them, before they can be aſſured that God will not require it of the very place. How much more ought we then, by humiliation and prayer, to free our ſelves and the Land of ſo much righteous blood, when we all know too well who ſhed it, and how deep a ſhare the whole Kingdom had in that crying ſin. 4. Uſe.

That ſuperſtitious and bloody Queen *Mary* was ſo zealous to reſtore the honour of that falſly called Saint, *Thomas a Becket*; that, when her own Father King *Henry* the eighth, had expunged his name out of the Catalogue of *Martyrs* in the *Kalendar*, as being a moſt peſtilent Incendiary and Traytor, ſhe took order to reſtore him in blood and honour, by cauſing his name to be again inſerted in all thoſe Books, out of which it had been obliterated. You all know, the innocency, holineſſe, and zeale of thoſe bleſſed witneſſes of the Lord *Jeſus*, which ſuffered here by fire in times of Popery; yet, were they condemned as intolerable malefactors, deceivers, impoſtors, heretiques, and what not: and, ſhall no Parliament be ſo zealous of their honour, or rather of the honour of the Lord *Jeſus*, as, by ſome Declaration to the whole world, to proclaim them innocent, and true Martyrs of *Chriſt*; and, to condemn and bewaile the ſin of thoſe that ſlew them; eſpecially conſidering *Pocklingtons* * late belchings againſt them, giving them that ſtand in *Catal. Teſtium Veritatis*, and in Maſter *Foxes* Kalendar, before the *Book of Martyrs*, no other *Elogium*, or titles, than of *Rebells* and *Traytors*, whom we all know were bleſſed and glorious Martyrs? I have been over-long in this inſtance. I ſhall recompence it with all poſſible brevity in the reſt.

* *Altar. Chriſt.* cap. 16.

2. The Land, is guilty of much *uncleanneſſe* and *Adultery*; and now more than ever, ſince that poor imperfect Authority of Eccleſiaſticall Judges was taken away, becauſe nothing is ſet up in the room thereof for the exemplary puniſhing of that ſin. For, what Law is there, I pray you, that takes hold of an Adulterer, be he never ſo notorious; unleſſe he happen to get any of thoſe whom he defiles, with child? and then, if he give but ſecurity to diſcharge the Pariſh of his Baſtards, you cannot touch him, in the leaſt, for want of Laws to meet with that

2. The Land is guilty of *uncleanneſſe* and *Adultery*.

4. *Uſe.* ſin, which, by the Law of God was puniſhed with *death*: that being one of thoſe abominations, which defile a Nation, and *make the Land mourn? Hoſ.*4. 2, 3. Wherefore, untill ſome good and effectuall proviſion be made againſt that ſin, by your care and authority, I am afraid, moſt of the Adulteries in the Land will be charged upon the account of the Kingdom.

3. The Land is guilty, (in great part) of the miſeries of *Ireland*, in that this Kingdom hath not been ſo carefull as it ought, to plant the Goſpell, and to ſettle and encourage a learned and faithfull Miniſtry there, for the converſion of the Natives from their groſſe ignorance, and Popiſh Idolatries. We have contented our ſelves to conquer their bodies, and to ſubdue them by force to this Crown; not uſing like care to ſubdue their ſouls to the Scepter of *Jeſus Chriſt*. No marvail therefore, if they have been long meditating revenge, and contriving the late horrid Maſſacre; they being never principled in any ſound knowledge of God, which might have taught them better, and prevented the ſhedding of ſo much innocent blood. When *Iſrael* it ſelf was *without the true God* and *a teaching Prieſt*, there was *no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the Countries, and Nation was deſtroyed of Nation, and City of City: for God did vex them with all adverſity*, 2. *Chro.* 15. O therefore, that you would yet imitate good *Jehoſhaphat* *, (whoſe *heart was lift up in the wayes of the Lord*,) and yet reſolve to ſend ſuch Magiſtrates and Miniſters among them, as may make it their chief care and buſineſſe, to teach them the Law of the Lord, in all their Cities and villages, yea, as *Aſa* *, to bring them into the bond of a Covenant, to *ſeek the Lord God of their Fathers with all their heart, and with all their ſoul.* And, with *Joſiah* *, *to cauſe all to ſtand to it*: as alſo *to take away all the abominations out of all thoſe Countries, and make all to ſerve, even to ſerve the Lord their God.* Then, would his *fear fall upon them, and upon all the Nations round about them*, all wars would be huſht: and, the Lord would *eſtabliſh that Kingdom* in the hand of his Majeſty. Nothing is ſo good a ſecurity for conſtant loyalty, ſuch an effectuall expedient for the putting

3. The Land is in part guilty of the miſeries of *Ireland.*

* 2. *Chro.* 17. 6, 7, 8. *&c.*

* 2. *Chro.* 15. 12, 13.

* 2. *Chro.* 34. 32, 33.

putting an end to the war, and ſettling of a firme and durable peace as the true knowledge and fear of God, by the care of the Magiſtrate, planted among them. 4. *Uſe.*

4. Laſtly is not this Land guilty of much *Lukewarmeneſſe*, and tolerating of much ſuperſtition and Idolatry, by too much ſlackneſſe in perfecting the work of *Reformation*, eſpecially in Worſhip, Government, and Diſcipline of the Church. May not *Chriſt* ſay unto this Kingdom, as ſometimes *David* (a type of *Chriſt*) to *the Elders of Judah*, 2. *Sam.* 19. 11, 12. *Why are ye the laſt to bring the King back to his Houſe (ſeeing the ſpeech of all Iſrael is come to the King, even to his Houſe,) ye are my Brethren, ye are my bones and my fleſh; wherefore then are ye laſt to bring back the King?* It is true that *England* was the firſt entire Kingdom that imbraced the Goſpel, in the laſt Reformation: but yet, ſo it falls out, in the carrying on of the Work, that all the reſt of the *Reformed* Churches, have gotten the ſtart of us, as *Pharez* did of *Zarah* *, who *firſt put out his hand*, yet was laſt borne. 4. The Land is guilty of much *ſuperſtition, Idolatry, Schiſme, &c.* * *Gen.* 38. 28, 30.

Far be it from my ſecret Thoughts, to ſleight your worthy Beginnings. But I beſeech you, give me leave to be faithfull to my Maſter *Chriſt*, and to ſpeak for him, without fear or ſhame. If the Lord will give you hearts to hearken, I am ſure that, in ſpeaking for him, you will ſoon find me to ſpeak for you. I may not take the boldneſſe to conclude it to be an Error, that you proſecuted not the Lords Work, according to your firſt beginning. But I ſhall intreat you not to forget, that many promiſed it, and all held it neceſſary. I know you have ſince met with many difficulties and obſtructions. But you ſhall do well to conſider ſeriouſly, whether much thereof hath not happened by laying aſide the Cauſe of Religion. The Prophet *Haggai* * made it clear to *Judah*, that, their neglect of Gods Houſe, brought a curſe upon all they did for themſelves: and, that their difficulties increaſed; by their delayes. They that let Gods Work lie by, ſhall be ſure to have work enough of their own. * *Hag.* 1.

That People were ſlow of belief; the thing being ſo contrary to ſence. Therefore God ſent *Haggai* to them, a ſecond

4. *Uſe.*

time, with the ſame meſſage *. Let it not, I pray you, be grievous that I imitate him: it is a good pattern. Remember what I ſpake unto you upon the fifth of *November* laſt. I ſpare to repeat what was then ſpoken in your eares, becauſe (by your own command) I have ſince that time, put it into your hands. The Lord ſet it on upon all your hearts. I know you are grappling even with death it ſelf every day. But, what of that? Were it not better (if it muſt be ſo) that you die with Gods work in your hands, than with your own? Do you not ſee, or hear daily of the diſorders, ſects, rents, and Schiſmes, that every where bud forth already, and threaten all Order, Unity, and Government? Give the water but a ſmall paſſage without ſpeedy making up the banks, and you know how ſoon whole Sea's will break in upon us, and render all irrecoverable and uncurable. If one difficulty occurre to day, it will be doubled, yea multiplied to morrow. There is no *Hydra* ſo fertile of Heads, as error and Schiſme grown to ſome ſtrength and maturity. It will ask you but a ſhort time of connivence: afterwards, there will be no curbing, or ſhaming of it. Nothing ſo confident as ignorance, impudent as falſhood, and catching as error.

* *Hag.* 2. 1.

Sometimes, in pangs of difficulty, men ſeem zealous of Reformation: remove but their fears, and fare-well their zeale. Let it not be ſo with you. Onely take notice, that the calling of a *Synode* or *Aſſembly* (which at one time was ſtrongly agitated,) the laſt Summer, being put off, that bloody Rebellion in *Ireland* followed. Then, it was conceived unſeaſonable to fall upon matters of Religion, untill ſome courſe was taken to ſettle that Kingdom. When that was put into a way, another difficulty preſented it ſelf againſt a free Synode, the votes and power of Biſhops in Parliament. Before this could be removed, there aroſe another neceſſity of putting the Kingdom into a poſture of Defence. And by that time, ſo many preſſing occaſions for levying of vaſt Sums of money to defray the publike Charge, brake in upon you like a flood, that the longer you deferred that work of Religion, the more inſuperable the difficulties which did accoſt you: And yet, when all is done, you will

will be at length conſtrained to ſet upon that buſineſſe, when the times will be much more troubleſome, your diſtractions greater, your oppoſitions ſtronger, your advantages leſſe, your friends more diſheartned, your enemies more ſtrengthened, errors, Schiſmes, Hereſies, and diſorders more multiplied, and improved to the height of impudence and threatning boldneſſe: and yet, even then will you be compelled to break through all, and to conflict with whole Armies of thoſe obſtructions, which now you ſeem unwilling or afraid to ſet upon while they be ſingle, or not ſo united as they will ſhortly be. 4. *Uſe.*

There is nothing deſtroyes a Kingdom, or Church, ſo much as dodging or trifling in the matters of God. Pollicy to ſupport or ſhore up a tottering State, where Piety hath before ſettled Religion, is very uſefull. But, where the later is neglected, untill the former be in all points provided for, is the high way to ruine all.

In humane Reaſon, I confeſſe, they ſeem to councell wiſely, who tell you that the Laws and Liberties of the Subjects muſt firſt be ſecured, before you fall upon Religion, which will do you little good, if, ſtruggling for this, you be made ſlaves the while. But, Divine truth requires you to follow another methode, firſt to build Gods Houſe, and to truſt him with the building of yours, when his Work is done. *Haggai* indeed, could not be believed for a long time together, when he preached ſuch doctrine. But, God brought the people to it at length, whether they would or not: and when they obeyed, they ſoon found the fruit of their obedience, by that promiſe from God, *from this day will I bleſſe you*, *Hag.* 2. 19.

Let me, for a cloſe, obſerve to you the Story of *Iſrael* in their managing of the *Ark*, when it had ſuffered a diſlocation. The *Philiſtines* had gotten the *Ark* into their poſſeſſion, through the folly of *Iſrael*, bringing it into the Camp upon a day of battell, without warrant from God, 1. *Sam.* 4 But, as Ordinances abuſed, do ever draw down (not bleſſings, but) Judgements upon thoſe that enjoy them, ſo did the *Ark* upon the *Philiſtines*, 1. *Sam.* 5. Upon this, they take councell how to be

4. *Uſe.* to be rid of it, as profane men, who ever conclude that Godlineſſe it ſelf (not their abuſe of it) brings all evils upon them; and therefore, deſire to be quit of all Religion. Accordingly, the *Ark* is ſent homewards, in a ſtrange manner. Two *milch kine* muſt draw it home to their doore, before Gods own people (who ſhould have had more zeale and devotion) did ever look after the recovery of it, 1. *Sam.* 6.

Now, obſerve what followed. As their firſt ſuperſtitious folly divided the *Ark* from the *Tabernacle* built by *Moſes*, when they carried it into the Field; ſo, their ſupine negligence, at the return of it, occaſioned the keeping of thoſe two aſunder (contrary to the command of God) that they never came more together, till they met in the *Temple*. The *Ark* was taken from *Shiloh*, where it had remained in the Tabernacle, at the ſtanding place of publike Worſhip; and from thence, carried into the Camp.* But, when the *Philiſtines* ſent it back, it was firſt brought to *Bethſhemeſh*, and there ſet upon a *great Stone* called *Abel*, 1. *Sam.* 6. 18. After twenty yeers ſtanding, there, thoſe of *Kiriath-jearim* fetcht it up, to the Houſe of *Abinadab in the Hill*, 1. *Sam.* 7. 1. Now, they began to be ſenſible of their ſlackneſſe in Religion, and *lamented after the Lord*, (*ver.* 2.) as if they meant to do ſomewhat for him. They begin a Reformation, they put away the ſtrange gods from among them, *and ſerved the Lord onely*, (*ver.* 3.) they kept a ſolemn Faſt at *Mizpeh*, powring out plenty of tears before God for their former remiſſeneſſe and Idolatries, (*ver.* 6.) In this very nick of time, the *Philiſtines* taking advantage of their meeting without armes, ſurround them on the ſudden, (*ver.* 7.) but God *thundred with a great thunder upon the Philiſtines on that day, and diſcomfited them, ſo that they were ſmitten before Iſrael. ver.* 10.

* 1. *Sam.* 4. 3.

Now, albeit they apparently found that God fought for them from Heaven, yet they took occaſion from that rub, to lay aſide the work, for at leaſt fourty yeers together: even untill *David* ſent to all *Iſrael*, ſaying; *Let us bring again the Ark of our God to us; for we inquired not at it in the dayes of Saul*, 1. *Chro.* 13. 3. When it was in bringing home, by the raſhneſſe

reſſe of *Uzza*, a breach was made by *ſmiting* him with death, which ſomewhat retarded the bringing of it to *Jeruſalem*: for, upon that occaſion it was *carried aſide to the Houſe of Obed Edom the Gittite*, where it remained by the ſpace of *three moneths*, *ver.* 10, 11, *and* 12. All this while, the *Tabernacle*, and the *Altar of Braſſe*, abode at *Gibeon*, 1. *Chro.* 16 39. The *Ark* being now placed under a *Tent at Jeruſalem*, 2. *Chro.* 1. 4. and not ſettled, either in the *Tabernacle* or in the *Temple*, untill fifty yeers after, * when the Temple being built by *Solomon*, both the *Ark*, *Tabernacle*, and all the holy Veſſels were brought by the Prieſts into the Houſe of the Lord: and the *Ark* was now ſet down in his place, in the Holy of Holies, *even under the Wings of the Cherubims*, 2. *Chro.* 5. 7. So long a time was it after an opportunity of ſettling the *Ark*, had been over-ſlipt upon pretence of neceſſity of providing, for the ſaving of the Kingdom from the then potent *Philiſtines*, before it could be ſettled in the right place, and all Ordinances adminiſtred according to Order preſcribed of God.

4. *Uſe.*

* *David* reigned 40 yeers, 2. *Chron.* 29. 27. *Solomon* finiſhed the *Temple*, in the eleventh of his reign, 1. *King.* 6. 38.

In all that intervall of time, look upon the State of *Iſrael*. They were more and more plagued by their evill Neighbours. They laboured indeed very much to ſtrengthen themſelves by Politike means. They complained of *Samuel* as being too old for thoſe buſſling times, his Sons too bad to be truſted with the Government: Therefore, they concluded to ask of *Samuel*, to *make them a King to judge them like all the Nations*, 1. *Sam.* 8. 7. He diſſwades them by many ſtrong and ſad reaſons againſt it: But, they pertinaciouſly continue their demand. Whereupon, God *gave them a King*; (but it was *in his anger*, *) their care being altogether for ſtrengthening the Kingdom, with neglect of God: but, how ſad a time all the reign of *Saul* was unto them, you all know ſo well, that I ſhould diſparage your knowledge in the Sacred Story, to reckon up the particular Battels, loſſes, and breaches upon breaches, which happened unto *Iſrael* under *Sauls* unhappy Government, wherein they had vainly laid up ſo many hopes, and promiſed to themſelves ſo great tranquillity.

* *Hoſ.* 13. 11.

To this if you adde the turmoiles and troubles, the inrodes

4. *Uſe.* and ſlaughters made by the Enemies from without, beſides *the long Civill Wars between the Houſe of Saul and the Houſe of Da-*
* 2. Sam. 3. 1. *vid**; that befell the Kingdom even in *Davids* time (after that God *had taken away* their firſt *King, Saul, in his wrath*:) even untill the time that *David* took up a Reſolution to build an *Houſe for the Lord*, 2. *Sam.* 7. And, if you conſider further, that, when *David* had thus reſolved, how wonderfully the Lord proſpered him, in all that he undertook either for Peace, or War, and made his enemies to come down mightily on every ſide, 2. *Sam.* 8. You will be eaſily able to make up a Judgement upon the whole, that there is nothing more dangerous and dammageable to a Kingdome, than to lay aſide Gods Work (which themſelves are convinced is neceſſary to be done) upon pretence of multitudes of Civill diſtractions, or intereſts, and of a neceſſity of providing for them in the firſt place. Nor any thing more likely to put an end to our troubles and Wars abroad, and to prevent the like at home; then, to ſet upon and to go thorough with a perfect Reformation of Religion with all your might, even amidſt all the difficulties and diſcouragements that may encounter you, what ever they, who either do not know, or will not remember, that the *walls* and *ſtreets* of
Dan. 9. 25. *Jeruſalem* muſt *be built in troublous times**, ſhall plead to the contrary.

FINIS.

ERRATA.

Pag. 2. l. 19. read *ſharp*. pag. 4. lin. 21. read *meaw*. pag. 12. lin. 35. read *out of that*. pag. 22. lin. 36. read 57. pag. 27. lin. 28. read *Caſt*. pag. 28. lin. 12. read *upbraided*.

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THE BEST REFVGE FOR THE MOST OPPRESSED,

IN

A Sermon Preached to the Honourable Houſe of COMMONS at their ſolemne FAST, *March* 30. 1642.

By *Simeon Aſh* Miniſter in *London*.

Publiſhed by Order of that Houſe.

ESA. 26.1.

In that day ſhall this Song be ſung in the Land of Judah, *We have a ſtrong City, Salvation will God appoint for Walls and Bulwarkes.*

LONDON,
Printed for *Edward Brewſter* and *Iohn Burroughs*, and are to be ſold at the Bible on Fleet-Bridge and the golden Dragon neare the Inner-Temple-Gate, 1642.

TO THE
HONOVRABLE HOVSE
of COMMONS now aſſembled
in PARLIAMENT.

THe ſeverall Creatures, *according to their ſeverall inſtincts, ſeeke the preſervation of themſelves. Nature hath taught thoſe which are void of reaſon, to make uſe of ſuch ſhelters as common providence hath provided.* The Conies (*ſaith* Solomon) are but a feeble folke, yet make they their houſes in the rock. *And the Pſalmiſt telleth us, that* the high hils are a refuge for the wild Goats. Pro. 30. 26. Pſ. 104. 18.

Men in like manner acted by different principles betake themſelves to different waies of defence. The rich mans wealth is his ſtrong City, and as an high Tower in his conceit. *Some ſhroud themſelvs under the authority of great ones, as Birds build in the branches, and Beaſts ſeek ſhadow under the boughs of high and ſpreading Trees.* Pro. 18. 11. Dan. 4. 10, 11.

Judg.9. 50,51. *When* Abimelech *encamping againſt* Thebez *had taken it*, all the men and women fled into the ſtrong Tower *that was within the City.*

But the regenerate being raiſed by the ſpirit of grace above the world, they are carried beyond all things, on this ſide God, for the ſecuring of their comforts and

Pro.18. 10. *ſafeguarding of their perſons.* The name of the Lord is a ſtrong Tower, the righteous runneth into it and is ſafe. *Vnto this refuge (which is above all others, and better then all others) my Text and my Sermon directeth Gods oppreſſed people. This Text was judged ſeaſonable when I preached upon it, for then the times began to be lowring: the improvement of this Doctrine, is now become more neceſſary, becauſe our dangers are increaſed, and ſome ſuſpect that* England *is threatned with a ſhowre of bloud.*

Nah. 3. 12. *The words of the Prophet* Nahum *to* Nineveh *are noteable.* All thy ſtrong holds ſhall bee like Fig-trees, with the firſt ripe Figs if they be ſhaken

Pſ.207. they ſhall even fall. *And therefore our ſouls ſhould ſay,* ſome truſt in Chariots and ſome in horſes, but we will remember the name of the Lord our God. Give us help from trouble, for vain is the

Pſ.60. 11. help of man. *When* God had delivered *David* from the hand of all his enemies, and from the

Pſ.18.tit hand of *Saul, he ſtill reſolves to have ſteddy referen-*

ces

ces unto his Majeſty for future defence. The Lord is my Rock and my Fortreſſe and my Deliverer, my God, my ſtrength in whom I will truſt, my Buckler and the horne of my Salvation, and my high Tower, I will call upon the Lord. *How much more doth it now concerne us (being ſurrounded with dangers) to make haſt to Heaven for deliverance.* *For* our helpe is in the name of the Lord who made Heaven and arth. v.2,3. Pſ.124. 8.

By ſpeedy Repentance we run to God, and if we return unto the Almighty, he will be our Defence. Job 22. 23,25.

By a firme fiduciall adherence unto the word of promiſe we make our abode with his highneſſe. He that dwelleth in the ſecret place of the moſt High, ſhall lodge under the ſhadow of the Almighty. I will ſay of the Lord he is my Refuge and my Fortreſſe, my God in him will I truſt, hee ſhall cover thee with his feathers, and under his wing ſhalt thou truſt, his truth ſhall be thy Shield and Buckler. *The Magazine and Militia of the world is in this Caſtle with the Lord of Hoſts, and it is exerciſed by the prayers of his people.* *Prayers draw forth the Armies of the living God.* I can pray to my Father (*ſaith Chriſt*) and he ſhall preſently give me more then twelve legions of Angels. 1. *The Hoſts ſent from Heaven upon prayer are Angels,* Pſ.91. 1, 2,4. Mat.26. 53.

which excell in ſtrength. For one of them in one night killed a hundred foureſcore and five thouſand valiant men. 2. *No leſſe then twelve legions are ſet on worke by meanes of prayer: A legion is judged to be ſix thouſand Foot and ſeven hundred Horſe, according to which cõputation this Army of Angels raiſed by prayer is exceeding great.* 3. *This great Army is by prayer diſpatch'd from Heaven in an inſtant*, and he ſhall preſently give me, *&c.*

Luther *called his groanes and prayers Guns and inſtruments of Warre. Chriſtians in the Army of* Marcus Aurelius *by prayer prevailed with God both to give raine to refreſh the Army and to caſt downe haile with thunderbolts upon the enemy, whereupon they were honoured with that title*, Legio Fulmi-
Pſ.18.6, 7,8. matrix. David *ſeemeth to ſuggeſt ſome ſuch conſequences of his prayers in times of danger*: In my diſtreſſe I called on the Lord, *&c. then* the Earth
13. 14. ſhooke and trembled; the Foundations alſo of the Hils moved and were ſhaken: There went up a ſmoake out of his noſtrils and fire out of his mouth devoured. The Lord alſo thundred in the Heavens and the higheſt gave his voyce, haile-ſtones and coales of fire, yea he ſent out his arrows and ſcattered them, and he ſhot out lightenings and diſcomfited them. Preces & lachry-

lachrymæ ſunt arma Eccleſiæ, *and with ſuch weapons (moſt Noble Senatours) I am perſwaded you be as well guarded, as ever any Aſſembly in the world. The hearts of many thouſands doe daily put you into the armes of omnipotency, and into the boſome of the Lord of Hoſts. This one thought (which is much inferiour unto many other encouragements) might be ſufficient to beare up your ſpirits above all difficulties, which can encounter you in attending upon the wellfare of this Church and Common-wealth. Your ſelves have taſted the firſt fruits of Faſting and Prayer in many-fold experiences: Be confident there is a full Harveſt behind, which will abundantly recompence all your great labours and adventures for God and his people.*

Many of my Reverend Brethren, have preſented you with their rich gifts, with which they ſerved you at your monthly Faſts: And now I humbly tender my two Mites. Your acceptance is my ſatisfaction, and if this my poore labour of much love and duty, ſhall contribute any whit unto the publicke good (at which I levelled in it) it will be no ſmall addition to my joyes.

The Lord direct your Counſels by his wiſedome, protect your Perſons by his power, and proſ-

proſper all your worthy endeavours by his bleſſing, according to the riches of his glorious grace in IESVS CHRIST, *in whom I am*

Your Servant in all faithfulneſſe,

but in much weakneſſe

SIMEON ASH.

A SERMON PREACHED At the late Faſt before the *Commons Houſe* of PARLIAMENT.

PSAL. 9. 9.

The Lord alſo will be a refuge for the oppreſſed, a refuge in times of trouble.

THis *Pſalme* is almoſt altogether Euchariſticall, for it containing twenty verſes, onely three of them are ſpent in prayer, *v.* 13, 19, 20. the other 17. are beſtowed in thankſgiving.

And certainely there is much Chriſtianity, much Chriſtian policy in weaving and working praiſes and prayers into each other. For as God is highly honoured by prayer, *Pſal.* 116. 13, 14. *What ſhall I render to the Lord for all his benefits towards me* (ſaith *David*) his anſwer followes, *I will call upon the Name of the Lord.*

So Prayer proves the more prevalent, being accompanied with prayſes; becauſe when glory is returned unto God for favours formerly afforded, his Majeſties great deſigne is ſerved and his expectation ſatisfied. *I will deliver and thou ſhalt glorifie me*, whereupon the thankfull Petitioner may moſt hopefully expect the ſpeeding of his great petitions at the throne of grace.

Pſ. 50. 15.

Let us learne this pious policy, this religious Rhetorick in our addreſſes unto God, (*viz.*) to preface, to put on our ſuites of greateſt concernment with thankſgivings to the Lord, for the great things already done amongſt us, by his apparant and remarkable providences.

The Occaſion of the praiſes in this *Pſalme* preſented (as it is generally conceived) was ſome glorious generall deliverance from ſome very deepe and deſperate danger. And ſome Interpreters conjecture, that the killing of *Goliath* and the overthrow of the *Philiſtines*, as a conſequence of that victory, occaſioned this part of holy Scripture.

One ground of this conjecture, is, from theſe words in the title ſet before the *Pſalme*, *Victori ſuper Muth-Labben*, or *ſuper morte Labben*, To the chiefe Muſitian upon *Muth-Labben*. For *Muth* in Hebrew ſignifies death, and *Labben* they take to be the name of that Champion, that Giant, that Monſter of men, who defied the hoaſt of the living God.

From hence note by the way two things,

1. That the enemies of Gods *Iſrael* are put to flight by the downfall of their Champions. An Antichriſtian party may better be plucked downe, if the heads of that faction be removed.

2. That

2. That the death and downfall of *Iſraels* enemies draweth forth praiſes from the righteous.

In this *Pſalme*, *David* that ſweet Singer of *Iſrael*, praiſeth God, both in regard of the beautifull, uſefull excellencies, which he eſpied in him, and alſo in reſpect of the renowned Acts which had beene wrought by him.

It may be ſome heere preſent, becauſe of this which I have ſpoken, begin to queſtion my diſcretion in the choyce of this Text this day. For how unſeaſonable (may it be objected) is a ſubject of Thankeſgiving, for the ſervice of heart humbling. Give me leave therefore (Right Honourable) before I proceed to prevent this prejudice.

Whereas the three chiefe ſervices of this day are,

1. Heart humbling.
2. Humble hopefull praying.
3. Conſcientious Covenant renewing. All theſe are much promoted by ſuch a ſubject.

For the firſt, what meditations more melting to thaw downe the icy, the frozen ſpirits then Gods mercies, what conſiderations can more kindly, more throughly breake the ſinners heart then the excellencies and kindneſſes of that God who hath beene by ſinne diſhonoured.

For the 2d. what arguments will more forcibly draw forth the ſoul in holy ſuites before the Lord, then his abilities to beſtead us in all concernments, and our experiences of his readineſſe to lay forth himſelfe for our comfort in former times.

For the 3d. How ſhall a Chriſtian be ſooner conquered, to give up ſelfe unto the moſt High by ſolemne Covenant, then by the apprehenſion of the full ſatiſ-

factions to bee enjoyed, in enjoying his Majeſtie.

My Text contains one intire Propoſition. *The Lord will be a Refuge for the oppreſſed in times of trouble.*

Wherein 1. The Subject. 2. The Predicate are conſiderable.

The Subject hath in it much ſowreneſſe, for it ſuggeſteth unto us, Gods owne people in a ſad, in a ſuffering condition, *Oppreſſed and in trouble.*

The Predicate comprizeth more ſweetneſſe, for it propoundeth Almighty God as the happieſt harbour for his poore people to put into in ſtormy weather, or rather (that I may hold to the Metaphor in my Text) it directeth the oppreſſed ſoule unto the ſafeſt refuge to run into in daies of ruinating dangers. *The Lord will be a refuge for the oppreſſed, a refuge in times of Trouble.*

My Text holdeth forth two Truths, open and apparant unto every eye.

1. *That trouble and oppreſſion may be the condition of Gods owne peculiar people.*

2. *That the Lord will be a refuge unto his oppreſſed people in times of trouble.*

My purpoſe is to proſecute both theſe points at this time, being both profitable and ſeaſonable, I ſhall ſay the leſſe of the former, becauſe onely implyed; but I will be larger in the latter, becauſe openly expreſſed and chiefly intended. The firſt truth which craves
Doct. 1. your attention is this, *That oppreſſion and trouble may be in this world the portion of Gods children.*

In the handling hereof, I ſhall, 1. Interpret the words. 2. Confirme the Doctrine. 3. Endeavour to put all into practiſe by application.

There

There are 2. words to be opened.

Firſt, *Oppreſſed.* The originall word here uſed דָּכָה I find tranſlated in holy writ. 1. Broken down. *Thou haſt ſore broken (or broken us downe) in the place of Dragons, and covered us with the ſhadow of death.* Pſ. 44. 19.

2. Sore broken. *I am feeble and ſore broken, I have roared by reaſon of the diſquietneſſe of my heart.* Pſ. 38. 8.

And the fulneſſe of its ſignification, may be fetched from the root, whence it is derived, which is variouſly rendred in ſacred Scripture.

1. To cruſh.

His children are farre from ſafety, and they are cruſhed in the gate, neither is there any to deliver them. Iob 5. 4.

2. To cruſh under feet.

To cruſh under his feet all the priſoners of the Earth. Lam. 3. 34.

3. To ſmite downe unto the ground.

The enemy hath perſecuted my ſoule, he hath ſmitten my life downe to the ground. Pſ. 143. 3.

4. To breake into peeces.

They breake in peeces thy people ô Lord. Pſ. 94. 5.

All theſe are applyable, to expreſſe the ſad condition of Gods ſervants in regard of oppreſſion; they may bee cruſhed by intollerable loades laid upon them, they may be throwne into the duſt by the hand of violence, they may be ſore broken, broken into peeces in regard of all their outward comforts, by the prevailing power of cruell enemies.

The 2d. word to be interpreted is *Trouble* צָרָה, which I finde tranſlated,

1. Affliction.

In all their affliction, he was afflicted. Iſa. 63. 9.

2. Adverſity.

As the Lord liveth who hath redeemed my ſoule from all adverſity. 2 Sam. 4. 9.

3. Tribulation.

Ju.10.14. *Goe and cry unto the gods whom you have choſen, let them deliver you in the time of your tribulation.*

4. Diſtreſſe.

Pſ.18.6. *In my diſtreſſe I called upon the Lord.*

5. Anguiſh.

Gen.42.21. *We are verily guilty concerning our brother, in that we ſaw the anguiſh of his ſoule, &c.*

6. The pangs of a woman in travell.

Eſa.21.3. *There are my loynes filled with paine, pangs have taken hold upon me, as the pangs of a woman that travelleth.*

And it is derived of a root which ſignifieth to beſiege, and is ſo rendred in holy writ.

Ier.32.2. *The King of* Babylons *Army beſieged* Ieruſalem.

All theſe words, tell us, what ſore troubles may overtake and take hold on the people of God. Many and heavy may be the the afflictions of the godly. They may be purſued, overtaken, trampled upon, grievouſly pained, filled with inward anguiſh, and beſieged on every ſide with tribulation and diſtreſſe.

Confirmation. The proofe of the point followes, 1. By Scripture, 2. By Reaſon.

By Scripture.

Firſt more generally. Take notice of the complaint of Gods Church. Pſ.44.24. *Wherefore hideſt thou thy face and forgetteſt our affliction and our oppreſſion. For our ſoule is bowed downe to the duſt, our belly cleaveth unto* 25. *the earth.* And the Pſalmiſt reporteth thus much. Pſ.107.39 *They are diminiſhed and brought low through oppreſſion, affliction and ſorrow.*

Secondly and more particularly. The ſervants of God may be troubled and oppreſſed.

1. In

1. In their credit by falſe and injurious acculations, *Davids adverſaries* charged him with murtherous and traiterous deſignes, *Becauſe of the voyce of the enemy, becauſe of the oppreſſion of the wicked for they caſt iniquity upon me. Falſe witneſſes (or witneſſes of wrong) did riſe up, they layed to my charge, things that I knew not.* Pſ.55.3. Pſ.35.11.

2. In their outward eſtates and perſons, as by heavy impoſitions and ſore exactions, ſo by the oppreſſing ſword, and bloody warre.

The Prophet *Amos* cryed out in his times, of them *who oppreſſe the poore, and cruſh the needy. Who ſold the righteous for ſilver, and the poore for a payre of ſhooes. Who layed them'ſelves downe upon cloathes layed to pledge.* Am 4.1. Cha.2.6,8

And the Prophet *Ieremiah* often ſpeakes of the oppreſſing Sword reaching Gods *Iſrael. Ariſe and let us goe againe to our owne people, and to the Land of our Nativity from the oppreſſing Sword: For feare of the oppreſſing Sword they ſhall turne every one to his People.* Ier.46.16. Ier.50.16.

3. In their ſoules by violent perſecutions, driving them from the houſe and worſhip of God. *David* he ſigheth forth this ſad complaint when by the malice of blood-thirſting *Saul*, he was driven into the wilderneſſe when faine hee would have convers'd with God in his holy place. *Why goe I mourning* (ſaith he) *becauſe of the oppreſſion of the enemy.* Pſ.42.9. 2,4.

The fore-going verſes tell us that at this time *David* was baniſhed from the publick Ordinances of God formerly enjoyed. And in the following Pſalme he maketh the like complaint upon the ſelfe ſame ground.

Why goe I mourning becauſe of the oppreſſion of the enemy, Pſ.43.2,3.

enemy to find out thy light and thy truth, let them bring mee unto thy holy Hill, and to thy Tabernacles.

Our owne times have given in too many instances of grievous oppressions of all these kindes, which have pinched the people of God, and therfore I shall not need by way of proofe to say any more.

The Grounds whence it is that the condition of Gods dearest servants may be thus calamitous are two.

Reas. 1. From God sharply correcting them for their evils. Ps. 106.40 *Therefore was the wrath of the Lord kindled against his* 41. *People, And he gave them into the hand of the Hea-* 42. *then; and they that hated them ruled over them. Their enemies also oppressed them, and they were brought into subjection under their hand.*

That passage in the Prophecy of *Esaiah*, I may not passe over in silence, because it is so pregnant to the Esa. 42.22. point in hand. *This is a People robbed and spoyled, they are all of them snared in holes, and they are hid in prison houses, they are for a prey, and none deliver-* ver. 24. *eth, for a spoyle and none saith Restore. Who gave Jacob for a spoyle, and Israel to the Robbers, did not the Lord against whom we have sinned? for they would not walke in his wayes, neither were they obedient to his* 25. *Law: Therefore he poured upon him the fury of his anger and the strength of battle, and it hath set him on fire round about.*

Reas. 2. 2. From malevolent mischievous men maligning them for their goodnesse. Ps. 44.22. *For thy sake are we killed all the day long, and we are accounted as sheepe for the slaughter.* Why must *Shadrach*, *Meshack* and *Abednego* be cast into the fiery fornace? because they would not idolatrously bow to the Image that was

set

ſet up. Why muſt *Daniel* be throwne into the Lyons Den? becauſe hee would not draw backe from doing homage and devotion in wayes of holy prayer unto his God.

The Application of the Point followeth, and it may ſundry wayes be ſeaſonably ſerviceable to our ſoules.

Hence we may gueſſe at the hainouſneſſe of ſinne, for which we come to be humbled this day at the foot of the Lord. *Uſe* 1.

Should we ſee a wiſe, patient and a loving father caſt his child to the ground, bruiſe his fleſh and break his bones by blowes, we would be confident the offence was foule; ſuch a Father is God unto his People, and yet thus he ſometimes deales with them, as the Scriptures already cited doe evidently and abundantly witneſſe. Herein conſider the carriage of divine Providence towards *Iob*, though he was the *Phœnix* of the world for Piety, none like him upon Earth, a man perfect and upright, who feared God and eſchewed evill; yet was he oppreſſed in his eſtate, broken in his Poſterity, blemiſh'd in his credit, bruis'd in his body, and wounded in his ſpirit. And yet marke in this his deplorable condition what was ſpoken for his humbling. *Know this that God exacteth of thee leſſe then thine iniquity deſerveth.* Iob 11. 6.

This meditation may be of ſingular and ſeaſonable uſe to helpe forward penitentiall heart-ake for our ſins this day. Had we ſpoken, or done ſomewhat inconſiderately for which the high Court of Parliament might juſtly by impriſonment confine our Perſons, by fines ruinate our fortunes, by ſetting us upon the Pillory expoſe us to reproach and deriſion, or by painfull

racking, torment our bodies, how would bluſhing cover our faces and our knee bones knocke one againſt another: Now my Beloved our ſinnes, perſonall ſins, Family ſinnes, City ſinnes, Country ſinnes, Kingdome ſinnes, Pride, Paſſion, Prodigality, Hypocriſy, Oaths, Blaſphemy, polluting Gods Ordinances, Sacrilegious laviſhing our holy time, doe expoſe us to much more miſery then I can mention, unto more heavy oppreſſions then my language can reach unto: and ſhall we not be deeply humbled before divine Majeſty from whom ſuch ſad things have many thouſand waies, and more then many thouſand times beene deſerved.

Uſe 2. 2. This Doctrine ſomewhat diſcovereth the exceeding, exceeding ſad condition of the wicked, for doubtleſſe their caſe is much more uncomfortable then the worſt eſtate that Gods owne People can poſſibly be caſt into: Holy Scripture doth hold forth this infe-
Prov. 11. 31. rence, *Behold the righteous ſhall be recompenced in the Earth, how much more the wicked and the Sinner?*

The Apoſtle *Peter* ſpeaking of the fiery tryall,
1 Pet. 4. 17 which the faithfull in thoſe times were put upon, he argueth in this manner. *The time is come that judgement muſt begin at the houſe of God, and if it firſt begin at us, what ſhall be the end of them who obey not the Goſpell of God.* And is there not abundant reaſon to make good this concluſion.

1. If God a friend, a Father afflict thus ſeverely, what will he doe, when as an enemy he commeth ar-
Pſ. 11. 6. med with fury. *Upon the wicked he ſhall raine ſnares, fire and brimſtone, and a horrible* (or burning) *tempeſt, this ſhall be the portion of their cup.*

2. If the Lord having his juſtice ſatisfied doth deale thus

thus roughly with his owne People endeavouring their good, what will he doe (thinke you) when as an angry Judge he commeth in extreme rigour, to take vengeance, and to make men miſerable. *If I whet my glittering Sword, and my hand take hold on judgement, I will render vengeance to mine enemies, and will reward them that hate mee, I will make mine arrowes drunke with blood, and my Sword ſhall devoure fleſh, and that with the blood of the ſlaine and of the Captives, from the beginning of revenges upon the enemy.* You whoſe conſciences tell you, you have ſleighted Gods governement, obſcured his excellencies, diſhonoured his name, I beſeech you be perſwaded from this which hath beene ſpoken to repent, and to amend this day. Remember that God *is angry with the wicked every day, if he turne not he will whet his Sword, he hath bent his Bow and made it ready, he hath prepared for him inſtruments of death, he ordaineth his Arrowes againſt the Perſecutours.* Deut. 32. ver. 41, 42. Pſ. 7. 11, 12, 13.

I conclude this Uſe with the Caveat given by the Pſalmiſt, *Now conſider this yee that forget GOD, leſt I teare you in peeces, and there bee none to deliver.* Pſ. 50. 22.

This meditation may be of ſpeciall uſe to ſtanch murmuring, and to ſtrengthen Patience under our preſent Preſſures. The authour of the Epiſtle to the *Hebrewes* maketh this improvement of this Doctrine. *Wherfore* ſeeing we alſo are *compaſſed about with ſo great a cloud of Witneſſes, let us runne with patience unto the race that is ſet before us.* The witneſſes to whom hee hath reference were with their ſore ſufferings pointed at in the preceding Chapter. *Uſe* 3. Heb. 12. 1.

And the argument will come home with ſtrength upon

upon our hearts, if we take notice of a double diſſimilitude or difference between our ſelves, and thoſe ſufferers in the Primitive times.

1. Our Preſſures are lighter.

2. Their Graces were higher.

First, Their grievances were heavier then any that we through Gods long-ſufferance as yet lye under: Heb. 11. ver. 36, 37 *For they had tryall of cruell mockings and ſcourgings, yea moreover of bonds and impriſonment, they were ſtoned, they were ſawne aſunder, ſlaine with the Sword, they wandred about in Sheeps-skins, Goate skins, being deſtitute, afflicted, tormented.*

Secondly, Their worth was greater, then our modeſty will ſuffer us to ſay we have yet attained: Of ver. 38. *whom* (ſaith the Apoſtle) *the world was not worthy.* Thoſe who were beyond the worlds worth, yet were thus inhumanely, thus barbarouſly dealt with. Let this be thought upon withall ſeriouſneſſe; for though Chriſtian Patience be alwayes needfull and commendable, yet moſt beautifull and ſeaſonable when humiliation is profeſſed and expreſſed before the Lord, as we doe this day. *The humbled hearts will accept the puniſhment of their iniquity.* Lev. 26. 41

Uſe 4. The thought of the many diſtreſſing troubles which Gods people are expoſed unto in this world, may ſerve to abate in our hearts the immoderate deſire of long life on Earth.

Miſtake me not, for I know that long life is a deſirable Bleſſing.

Yet ſhould we all labour to ſit looſe, both in regard of the meanes of bodily livelihood, and life it ſelfe.

And doubtleſſe our God endeavours to weane us from

from the world, by applying wormewood (as it were) to the full Breasts of our sweetest sublunary contentments.

The Apostle *Paul*, by his prison and bonds was brought to this bent, to be willing, at a little warning, to come away from all enjoyments under the Sunne.

I desire to be dissolved. Phil. 1. 23.

Here I thinke it needfull to give in a double Caution, that we may escape a double Rocke, upon which many dash and bruise themselves in desiring death.

1. Doe not desire to dye in passion and discontent.

Herein the Prophet *Ionah* missed it very much, when he conjectured that his credit might be somewhat eclipsed, and himselfe reputed a false Prophet, because *Nineveh* was not destroyed. And when the heat of the Sunne annoyed his Body, *He wished in himselfe to die,* Ion 4. 8. *and said, it is better for me to die then to live.*

2. Be not weary of life, through discouragement of spirit, because of difficulties and dangers encountring you in doing duty.

In this kind *Eliah* was too blame.

When *Iezebell* resolved *to take away his life, he* 1 Kin. 19. *sate downe under a Iuniper tree, and requested for him-* 3, 4. *selfe* (or for his life) *that hee might die*, &c.

(Right honourable) The Lord I believe hath given you more masculine, more Heroick spirits, then to offend in these kinds: Therefore instead of enlarging the Cautions, I will give in two Directions, to guide your practice of the use under hand, in both which, you have the blessed Apostle *Paul* for a glorious patterne.

1. Let nothing ſo much as love to Jeſus Chriſt carry your hearts out of the world.

Phil. 1. 23. *I have a deſire to depart and to be with Chriſt which is farre better.*

And there is good reaſon for it, in reference to the Point now proſecuting, becauſe perfect liberty from the worſt oppreſſours, and heavieſt oppreſſions is onely to be enjoyed in the boſome of our bleſſed Saviour.

2. When your longings after reſt with Chriſt are boyled up, are rayſed to the greateſt height, even then in love to Chriſt, be content for a time to be without him in Heaven, that you may ſtill be ſerviceable to him in his cauſe, and the comforts of his people here on Earth.

Phil. 1. 24, 25, 26. *Nevertheleſſe to abide in the fleſh is more needfull for you. And having thus confidence, I know that I ſhall abide and continue with you all, for your furtherance and joy of Faith. That your rejoycing may be more aboundant in Ieſus Chriſt for me, by my comming to you againe.*

Now here (Right Honourable) give me leave to ſpeake one word to you, and beare with it, though you account it a digreſſion. If the good Apoſtle could contentedly keepe from Heaven for a time, yea from Chriſt the Heaven of Heaven, that he might doe his ſervants ſome more ſervice in the world. Then be you willing to be with-held from many accommodations in your owne countries, yea in a ſort to be eſtranged from Wives, Children, Neighbours, delightfull enjoyments, that you may ſerve both Church and Common-wealth in *England*, that you may honour Ieſus Chriſt in the happy worke of Reforma-

formation now in your hands, and in the hearts of all Gods people through the Kingdome.

It admoniſheth us all to take up our thoughts ſometimes with tart troubles and heavy oppreſſions. *Uſe* 5.

Abundant cauſe we have thus to doe, and we ſhall confeſſe thus much, if we conſider,

1. How Heaven (the God of Heaven I meare) is incenſed againſt us, by our continued and multiplied abominations; we ſtill heare profane, bloudy Oaths, Curſes, Blaſphemies ringing in our eares; wee ſtill ſee bruitiſh drunkenneſſe reeling and ſpewing in our ſtreets; The Lords-day is commonly profaned before our eyes; yea though this City be famous for Religion, yet the ſtreets are filled with vain walkings and the fields with profane ſportings, even during the time of publick worſhip, *And ſhall I not viſit for theſe things, ſaith the Lord?* Ier. 9. 9.

2. How hell and earth are combined againſt us, becauſe we endeavour Reformation. The Devill roares, becauſe his Kingdom is battered. Papiſts and Atheiſts rage, becauſe Popery and profaneneſſe is oppoſed.

And certainly if that Prince of the ayre, who alſo worketh in the hearts of the children of diſobedience can worke any miſchiefs, raiſe any ſtormes, cauſe any confuſions, we ſhall now be ſure to be oppreſſed with them. Rev 12. 12 Lu 9. 42.

3. How *Ireland* is oppreſſed and waſted, becauſe it profeſſeth the Proteſtant Religion. Religion, Religion is the root of the quarrell, of the warres raiſed there. And doubtleſſe the Papiſts, thoſe Lyons, thoſe Beaſts of prey are of the ſame ſpirit, as greedy after Proteſtant bloud in *England*, as in *Ireland*. They are birds of a feather, though they rooſt in divers neſts.

But

But you will aske me, what is your meaning? wherfore would you have us mind tribulation & oppreſſion.

I anſwer, This I humbly requeſt for a double reaſon. 1. That ſuch a condition may be prevented. 2. that we may be prepared for what in that kinde muſt be endured.

Firſt, That we may be moved to ſeeke the prevention of ſuch troubles and oppreſſions as are ready (for ought we know) to preſſe, to ruſh in upon us ſuddenly.

1. By an humble ſubmiſſion unto the good pleaſure of our God, in an open ingenious acknowledgement of our provocations.

Malefactors who refuſe ſtubbornely to take a faire legall tryall, according to the Lawes of our Kingdome, muſt be preſſed to death. This courſe God held with *David*, he did ſet him, as it were, upon the racke, where he roared till he reſolved to confeſſe. *When I kept ſilence, my bones waxed old through my roaring all the day long.* The Lord make us wiſe for our owne eaſe and comfort in this regard. Let us particularly without partiality acknowledge our offences againſt our God, and ſubmit our ſelves. And the children of *Iſrael* ſaid unto the Lord, *We have ſinned, doe thou unto us whatſoever ſeemeth good unto thee.*

Pſ. 32. 3.

Judg. 10. 15.

2. By a ſpeedy Reformation. Acknowledgement without amendment will be no prevention of wrath, but rather a further provocation. Wheras repentance may make way for our eſcape, when judgement is at the doore: *And they put away the ſtrange gods from among them, and Gods ſoule was grieved for the miſery of Iſrael. They turned from their evill way, and God repented of the evill that he had ſaid he would doe.* Whereas if this be not done, the Lord will

Ia. 10 16
Ion 3. 10.

lay

lay on more weight, he will puniſh ſeven times more, and ſeven times more, and ſeven times more, and ſeven times more, and ſeven times more. The paſſages in *Leviticus* ſpeake fully Gods purpoſe in this particular againſt the impenitent. Levit. 26. 18,21,24, 28.

I beſeech you, I beſeech you (Right Honourable and Beloved) let not this my counſell be diſregarded on this great day of our Humiliation before the Lord.

Secondly, That we may make proviſion, for the better bearing of the heavieſt loades which man can or God will caſt upon us.

We daily ſee in this City that Porters prepare themſelves inſtruments, that they may carry their loades more eaſily, yea Carryers provide for their horſ-backs Saddles and ſuch like things, that thoſe Creatures may beare their burdens without bruiſing, and ſhall we be careleſſe?

But how ſhall this be done?

1. By endeavouring to make and maintain all ſound and whole within.

The ſincere heart will well ſtand under great preſſures becauſe ſound. Being preſſed above meaſure, the Apoſtles did joyfully beare the load by meanes of ſincerity. Whereas if a bone be broken, or if the fleſh be torne, yea if the skin be rub'd up, and the place abide raw, the laying on of the lighteſt load will cauſe paine and ſhrinking. 2 Cor. 1. 9, 12.

In like manner will it be with our ſoules. As *Iob* while he maintained his gracious frame of heart, he was calme, though impoveriſhed by the hand of oppreſſion, though made childleſſe by an heavy accident: but when by fretting he had galled his heart, how

doth he lye downe, deſire to dye and fly out ſhamefully under the load.

2. By ſeeking intereſt in God through Chriſt. *Come*
Mat 11.28 *unto me* (ſaith our Saviour) *all yee that are heavy laden.* Whatſoever our loades are, whether inward, outward, heavier, or lighter, we muſt make to Chriſt for ability to beare them, for he adds and abates weight at pleaſure: Hee alſo augments and with-drawes
Ioh. 15. 5. ſtrength according to his pleaſure. *Without me* (ſaith Chriſt) *you can doe nothing*, neither without him can we endure any thing. And he onely can ſupport the ſinking ſoule under the moſt ſmarting troubles and heavy oppreſſions. Under his wing we ſhall be ſure either of preſervation or ſupportation. I will conclude this Uſe and this firſt Doctrine, with the counſell of
Pſ. 62. 8. the *Pſalmiſt*. *Truſt in him at all times, ye people, and poure out your hearts before him, God is a Refuge for us.* Selah.

Now this lets in the ſecond part of the Text to be proſecuted, which I called the Predicate in the Propoſition, wherein God is by a Metaphor both made knowne and made over to his owne people, as their defence and deliverer.

Doct. *The Lord will be a refuge in times of trouble.*

In the handling whereof. 1. The words uſed are to be interpreted. 2. The Truthes infolded in them are to be conſidered.

The Hebrew word here rendered Lord is *Iehovah*, a glorious title of our God, the only true God, uſed in holy Writ. 1. Both to advance his Name. 2. And alſo to ſupport and ſolace his people.

Pſ. 68. 4. *Extoll him that rideth upon the Heavens by his Name* Jah, *and rejoyce before him.*

The

The Originall word tranſlated, *Refuge*, is derived of a root, which (as it is rendred in our tranſlations) doth ſignifie. מִשְׂגָּב

1. To ſet on high. שָׂגַב

I will ſet him on high, becauſe he hath knowne my name. Pſ.91.14.

2. To exalt.

Behold God exalteth by his power. Iob 36.22

3. To exalt to ſafety.

To ſet up on high thoſe that be low, that thoſe which mourne may be exalted to ſafety. Iob 5.11.

4. To defend.

The name of the God of Iacob *defend thee.* Pſ.20.11.

And I finde the word in the Text divers wayes tranſlated in the old Teſtament.

1. A ſtrong Tower.

The name of the Lord is a ſtrong Tower. Pro.18.10

2. A ſtrong refuge.

Thou art my ſtrong refuge. Pſ.71.7.

3. An high wall.

The rich mans wealth is his ſtrong City, and is an high wall in his owne conceit. Pro.18.11

4. An high Tower.

The Lord is my rocke, &c. my buckler, the horne of my Salvation, and my high Tower. Pſ 18.2.

5. High Fortreſſe.

And the Fortreſſe of the high Fort of thy walls ſhall he bring downe, &c. Eſa.25.12.

6. Defence.

The Lord is my Defence, &c. Pſ 94.22.

Times. The word ſignifies the tempeſtivity, the ſeaſon of time. The Septuagint renders it right, Ἐν ἰυκαιρίαις. In good ſeaſons. And thus we ſometimes finde it expreſſed in ſacred records. לְעִתּוֹת

Eſa. 50. 4. The Lord God *hath given me the tongue of the learned, that I ſhould know how to ſpeake a word in ſeaſon, to him that is weary.*

This Explication of the words being premiſed, this Predication, this part of the Propoſition in the Text, holdeth forth 3. uſefull truthes.

1. That the true God is *Iehovah.*

2. That God *Iehovah* is an incomparable Refuge to his oppreſſed people.

3. That the Lord *Iehovah* will be an incomparable Refuge to his oppreſſed people in the fitteſt ſeaſons.

The limits of time ſet for the bounding of my Diſcourſe will not allow me to ſpeake unto theſe obſervations ſeverally, and therefore I will only faſten upon the 2d. being the principall: in the proſecution whereof I ſhall take in ſome things conſiderable in the two other, as the Lord ſhall direct.

Doct. *That God* Iehovah *is an incomparable Refuge to his oppreſſed People.*

There are 2. Branches in the Doctrine.

1. That God is a Refuge.

2. That he is a Refuge incomparable.

In the handling hereof, 1. I will prove both the branches diſtinctly, 2. I will apply them joyntly.

Refugium καταφυγη The Lord will be a Refuge. The Greeke, the Latine and the Engliſh word, all hold forth the ſame thing. A place to fly backe unto.

The Metaphor ſeemes to be taken from the Camp, from warre, where it is the manner of Souldiers being beaten backe by an over-powring enemy, to retire unto ſome place of ſecurity and defence.

Now ſuch a thing is God *Iehovah* unto his poore people,

people, overpowred and oppreſſed by the ſtrength and violence of their enemies. He is a Caſtle, a Fortreſſe unto whom they may, unto whom they muſt retire, repaire for defence and ſafety.

For the generall proof of this firſt Branch, you may pleaſe to obſerve,

1. That God himſelfe promiſeth to be the refuge of his oppreſſed people.

For the oppreſſion of the poore, for the ſighing of the needy; now will I ariſe, ſaith the Lord, I will ſet him in ſafety from him, that puffeth at him (or would enſnare him.) Pſ. 12. 5.

2. That his oppreſſed ſervants claime and challenge thus much from his Majeſty.

O Lord my ſtrength and my fortreſſe, and my refuge in the day of affliction. Ier. 16. 19.

Thou art my hiding place, thou ſhalt preſerve me from trouble, thou ſhalt compaſſe me about with Songs of Deliverance. Selah. Pſ. 32. 7.

More particularly, it may be of good uſe for us to conſider that the holy Scriptures doe give more full witneſſe unto this truth, diſcovering unto us. That God is a refuge unto his Servants in regard of all kinds of annoyances which moleſt, all dangers which threaten them.

1. When clamours and out-cries are made after them. When they are wondred at, as Owles by the chirpings and chidings of other birds.

I am a wonder unto many, but thou art my ſtrong Refuge. Pſ. 71. 7.

2. When infectious killing diſeaſes are ſcattered round about them. *I will ſay of the Lord, he is my Refuge and my Fortreſſe, he ſhall deliver thee from the noyſome peſtilence.* &c. Pſ. 91. 2, 3

3. When bloudy perſecutors are ſtirred up againſt them.

Pſ. 142. tit & v 4, 5. When *David* by the violent purſuit of *Saul* was compelled to take Covert in a Cave, (hee ſaith) *I looked on my right hand and beheld, but there was no man that would know me, refuge failed me, no man cared for my ſoule, I cryed to thee ô Lord, I ſaid, thou art my refuge.*

Perſecutions are ſometimes compared to the ſcorching heat of the Sunne (*Matth.* 13. 6.) and in that caſe God is a Refuge to ſhadow them.

And ſometimes Perſecutions are compared unto tempeſts or ſtormes (*Matth.*7. 25,27.) in that caſe the Lord is a refuge to ſhelter them.

Eſa. 25. 4. *Thou haſt beene a ſtrength to the poore, a ſtrength to the needy in his diſtreſſe, a refuge from the ſtorme, a ſhadow from the heate, when the blaſt of the terrible ones is as a ſtorme againſt the wall.*

The 2d. Branch of the Doctrine remains to be illuſtrated, *That God is a Refuge incomparable.* We may well call this Refuge, *Non-ſuch.* For certainly there is not any other like unto it. He is a refuge and a refuge. A refuge κατ' ἐξοχην for excellency, as the fullneſſe of the Originall word (explaned) doth intimate.

And this may appeare in 7 particulars; three whereof are hinted in the word *Iehovah.*

Pſ. 83. 18. 1. He is the higheſt, the All-commanding refuge. Iehovah *is moſt high over all the Earth.* In laying open the Originall word here rendred *Refuge*, you heard that it ſignifies, *An high wall, an high Tower, an high Fortreſſe.*

All high Towres are over-topped, and all Caſtles are commanded by this Refuge: The greateſt Mountaines

taines are as Valleyes, as Mole-hils under the Lord Iehovah No long Ladders can ſcale this high wall. No Arrowes of the ſtrongeſt Archer; no Cannons of the mightieſt Warriour can reach this high Towre. *Vnder the ſhadow of thy wings* (ſaith *David*) *will I make my refuge, untill theſe calamities be over-paſt.* And he addeth, *I will cry unto God moſt high. Be thou exalted ô God above the Heavens.* Pſ. 57. 1, 2, 5.

And the Prophet in his deſcription of the Lord, hath theſe expreſſions. *The Inhabitants of the Earth are as Graſhoppers. He bringeth the Princes to nothing, he maketh the Iudges of the Earth as vanity. He ſhall alſo blow upon them and they ſhall wither, and the whirlewinde ſhall take them away as ſtubble.* Eſa. 40. 22, 23, 24.

2. He is an independent Refuge. The glorious title *Iah*, tels us, that our God is the God of beings, having his being of and from himſelfe. What would you thinke (Beloved) of a Caſtle which could not be prejudiced, though all ſoyle ſhould be digged up under it, though no waters ſhould be ſuffered to flow unto it, though the paſſages for all proviſions ſhould be block'd up from it, though no Sun, no ſhowers, no influences of Heaven ſhould fall upon it.

Now ſuch a refuge is our God *Iehovah*, for he can neither be damnified nor advantaged by any creature, any courſe, any combination whatſoever. *If thou ſinneſt, what doſt thou againſt him? or if thy tranſgreſſions be multiplied, what doſt thou unto him? If thou beeſt righteous, what giveſt thou him? or what receiveth he of thine hand.* Iob 35. 6, 7.

3. He is a never-falling, a never-failing refuge. *In the Lord* Iehovah *is everlaſting ſtrength*, or as the Originall imports, *In the Lord* Iehovah *is the rocke of ages.* Eſa. 26. 4.

ages. No batteries can beat downe or weaken this Fortreſſe. The longeſt tract of time cannot demoliſh or ruinate this place of defence. Here the words of *Moſes* the man of God are conſiderable. *Lord thou*
Pſ. 90.1. *haſt beene our dwelling place in all generations* (or as the Hebrew expreſſeth it) *in generation and generation*. What our God hath beene at any time to his diſtreſſed, endangered people, that he is and will be without alteration: For he is a ſtrong, ſtable, everſtanding, unmoveable, immutable refuge to ſecure and ſafeguard them, who are his by peculiar Covenant.

4. He is the moſt capacious refuge. Gods immenſity is roomy enough to receive all commers.

Job 11. 7. *Canſt thou by ſearching finde out God, Canſt thou finde out the Almighty unto perfection, It is as high as Heaven, what canſt thou doe, deeper then Hell what canſt thou know. The meaſure thereof is longer then the Earth, and broader then the Sea.* Whereas Caſtles on Earth may be ſo crowded with companies, that the laſt commers are compelled to lye out of doores, as Bees hang out of the Hives mouth on heapes, through want of roome within. Although many millions more then ever will make unto the Almighty, ſhould creepe into his boſome, yet no one could have occaſion to complaine of being ſtraightned in him. The Earth is not ſo vaſt to entertaine more Inhabitants, as our God, who is infinite and beyond all dimenſions, to give ſhelter unto all thoſe who flocke unto him in dayes of danger. *Doe not I fill Heaven and Earth,*
Ier. 23. 24. *ſaith the Lord.*

5. The paſſage to this Refuge is moſt ſafe and paſſable. Although our ſins had blocked up our way

to

to God, and had made ſuch a ſeparation betwixt his Majeſty and our poore ſoules, that our approaches to him might have beene perilous to all eternity : Yet now *we have boldneſſe* (or liberty) *to enter into the Holieſt by the blood of Ieſus, by a new and living way, which he hath conſecrated for us, through the vaile,* that is to ſay, *his fleſh. In whom we have boldnes and acceſſe with confidence, by the faith of him.* Heb. 10. 19, 20. Eph. 3. 12.

The Lord our Saviour hath caſt up ſuch a cauſ-way (as it were) to Heaven, that we may well travell thither from all Coaſts and corners of the Earth : we may ſafely ſaile through Chriſts bloud into the boſome of the Father. There are no boggs, no ſands to ſinke us, no Armies to cut us off in our approaches unto God for ſafety in ſtormy, troubleſome times.

6. God is a refuge, ever and every where at hand. *God is our refuge and ſtrength, a very preſent helpe in trouble.* Which is not only to be underſtood concerning the preſence of his Eſſence, but of his ſpeciall providence for their protection. Pſ. 46. 1.

My Text tels us that *he is a refuge for the oppreſſed in the ſeaſons of trouble :* God is not onely once, but alwaies ſeaſonably preſent with his oppreſſed people, for marke the words, *In the times,* not at one time only, or only many times, but *in the times,* in all times, all ſeaſons of need. This conſideration the Church of God took comfort in. *O the hope of Iſrael, the Saviour thereof in the time of trouble,* or *in the ſeaſon of diſtreſſe.* Ier. 14. 8.

Wh therſoever God by his Providence carrieth his people, there he will undoubtedly be a refuge to them, both for protection and proviſion. *Thus ſaith the Lord, although I have caſt them farre off among the Heathen, and although I have ſcattered them among the* Ezek. 11. 16.

Countries, yet will I be to them a little Sanctuary in the Countries where they ſhall come.

And the Apoſtle *Paul* reporting Gods diſpenſations towards old *Iſrael*, ſpeaketh in this manner. *They dranke of that ſpirituall rocke that followed them* (or went with them) *and that Rocke was Chriſt.*

1 Cor. 10 4.

Some gloſſing upon theſe words, ſay, that the waters which flowed from the Rocke did in a ſtreame follow the *Iſraelites* in their journy for their refreſhing. But this I take to be the true meaning of the Scripture. That in all their removals, according to their various neceſſities, the Lord was ſtill at hand for their ſupply and ſafety.

7. He is the beſt furniſhed refuge. The Lord is *El-ſhaddai*, *God All-ſufficient*, perfectly able to ſatisfie all ſoules with all contentments to all eternity.

Gen. 17. 1.

That which fully anſwereth unto all accommodations and comforts whatſoever, is to be found in God our Refuge. Here the Promiſe to the upright man, recorded by the Evangelicall Prophet is very conſiderable. *He ſhall dwell on high* (or in the heights) *his place of Defence ſhall be the Munitions of Rockes, bread ſhall be given him, his waters ſhall be ſure.* Are not the words both fit and full to expreſſe and prove the particular under hand.

Eſa. 33. 16

In this harbour the heart hath the goodlieſt proſpects, the fulleſt proviſions, the ſafeſt protections. Here the ſoule feedeth upon the ſweeteſt Cordials, taketh the quieteſt, moſt refreſhing reſt, ô the Bowers, the Walkes, the Gardens, the beds of Spices, the All-delights, which the ſpirit enjoyes in the boſome of the Almighty.

Will you heare *Davids* judgement, *Whom have I in Heaven*

Pſ. 73. 25.

Heaven but thee, and there is none upon Earth, that I deſire beſide thee, God is the ſtrength of my heart and my portion for ever.

In the beſt ſituated Caſtles in the world, there is ſome defect in ſomething needfull or deſireable: either the ayre, or the water, or the ſoyle, or the neighbourhood doth annoy; either food, or fewell, or friends, or ſomewhat elſe is ſcarce or wanting. But in God there is no darkneſſe, no diſcomfort, no diſeaſe, no death, no defect at all.

By theſe 7. particulars (which I have briefly pointed at, and which your owne meditations may profitably enlarge) I hope you be well ſatisfied and ſetled in the truth under hand, *That* Iehovah *is an incomparable Refuge unto his oppreſſed People.*

The Application of this Doctrin, now cals for your attention. In the making whereof I ſhall faithfully endeavour to be ſerviceable unto your ſoules by a four-fold Uſe, of { *Admonition.* *Reprehenſion.* *Conſolation.* *Exhortation.*

1. *Admonition.* It warneth all men to take heed of oppreſſing. Wiſe King *Salomon* ſuggeſteth the naturallneſſe of this inference. *Rob not the poore, becauſe he is poore, neither oppreſſe the afflicted in the gate. For the Lord will pleade their cauſe, and ſpoyle the ſoule of thoſe that ſpoyled them.* *Uſe 1.* Prov. 22. 22, 23.

And the ſeaſonableneſſe of this Caveat will be confeſſed, if the duty of this day, and the quality of my Auditours be conſidered.

We are aſſembled to keepe a religious Faſt. And, *Is not this the Faſt that I have choſen* (ſaith the Lord) Iſa. 58. 6.

to looſe the bands of wickedneſſe, to undoe the heavy burdens, and to let the oppreſſed goe free, and that yee breake every yoake.

The perſons to whom I am preaching are men of high place, great power and much authority in the ſeverall parts of this Kingdome, whoſe temptation it is to be oppreſſours.

In the enlarging of my dehortation from oppreſſion, I humbly crave leave to give in, 1. Some aggravations of the ſinne. 2. Some diſſwaſions from it. I ſhall briefly aggravate the ſin of oppreſſion under 5. heads.

Iob 24.13 Firſt, from the perſons oppreſſing. 1. *When they are thoſe who herein offend againſt the light.* Although they know divine prohibitions and menaces againſt this evill, yet they act it. You remember the words of the Apoſtle here applyable. Rom.1. 32. & 2.1. *Knowing the judgement of God (that they who doe ſuch things are worthy of death) yet doe them. Therefore art thou inexcuſable ô man whoſoever thou art.*

2. When ſuch oppreſſe their inferiours, who doe much complaine of oppreſſion from others. There are Country Gentlemen, who cry out of heavy oppreſſions in Weſtminſter-hall, and yet they themſelves doe grinde the faces of their Tenants by racking rents and fines at home. Unto theſe I will only report the Rom.2.1. judgement of the Apoſtle *Paul*, *Therefore art not thou inexcuſable ô man, for wherein thou judgeſt another, thou condemneſt thy ſelfe, for thou that judgeſt, doeſt the ſame things.*

3. When men deſigned to doe Iuſtice by vertue of their callings, yet deale injuriouſly. The Pſalmiſt aggravates the injuſtice of Iudges by this circumſtance. Pſ.82.2,5. *How long will ye* (ye who ſit to judge others) *judge*

unju-

unjuſtly. They know not neither will they underſtand, they walke in darkneſſe, all the foundations of the earth are out of courſe. And that paſſage of the Prophet *Iſaiah*, is remarkable, *The Lord looked for Iudgement, but behold oppreſsion, for Righteouſneſſe, but behold a cry.* The Hebrew word tranſlated oppreſſion, ſignifies a *Scabb* or a *wound*, and *Piſcator* gives this note upon the place, *Iudices inſtar Scabiei moleſti ſunt oppreſsis.* When the oppreſſed people petitioned the Judges for reliefe, they cauſed their condition to become more painefull and grievous. Eſa. 5 7. מִשְׁפָּח

Secondly, from the perſons oppreſſed. 1. If poore, the Item of *Salomon* is obſervable, *Enter not into the fields of the fatherleſſe, for their Redeemer is ſtrong, he will plead their cauſe with thee.* In *Nathans* Parable that oppreſſion is judged very grievous, when he who had an herd and a flocke of his owne, yet tooke from the poore man his one, only, ſingle Ew-lambe. It is an heavy oppreſſion, when poore men are neceſſitated to ſell their working tooles and to pawne their beds and wearing apparrell. Pr. 23 10, 11. 2 Sam. 12. 3, 4.

2. If godly. *They eate up my people* (ſaith the Lord) *as men eate up bread.* Unto the palates of ſome, no morſels are ſo ſweet as the bloud of the Saints. And God will give them bloud to drinke for they are worthy. Pſ. 14. 4.

3. If the wrong reach many, *They oppreſſe a man and his houſe, even a man and his heritage*, ſaith the Prophet. Our Patentees, Monopoliſts & other men of that make, may juſtly be caſt under this loading aggravation. Mic. 2. 2.

Thirdly, From the quality of the things wherin people are oppreſſed. The Apoſtle ſaith expreſly, *That no man ſhould oppreſſe or goe beyond any other in any thing* 1 Theſ. 4. 6.

thing. Yet are there aggravations to greaten the ſin of oppreſſion, from the worth of the matters wherein the wrong is offered. 1. It is a curſed courſe to cruſh people in their outward eſtates. *Curſed is he*
Deut 27. 17. *that removeth his neighbours Land marke, and all the people ſhall ſay, Amen.* 2. But to overthrow mens
Act. 22.28 civill liberties, and to bring them into ſlavery is a farre greater injury. *Men with great ſummes of money* (or long ſervice) *obtaine freedome.* 3 How heavy then is that oppreſſion which extendeth to the bloud and
Prov. 6. 16 lives of men. Their ſinne is hainous, who *hunt for*
Iob 2. 5. *the precious life of a man Skin for skin and all that a man hath will he give for his life.* 4. The worſt oppreſſion of all other, is that which pincheth upon the immortall ſoule. That accuſation charged upon *Baby-*
Rev. 18. 12, 13. *lon*, for *making merchandiſe of the ſoules of men* is moſt intolerable. And how farre this fault is chargeable upon ſuch who poyſon or ſtarve ſoules by impoſing Popiſh Innovations, polluting Gods Ordinances, inhibiting Sermons, &c. I referre it to your judgement.

Fourthly, from the ends aimed at in oppreſſion.
Prov. 6 30 *Men doe not deſpiſe a theefe* (ſaith *Salomon*) *if he ſteale to ſatisfie his ſoule.* But if a man ſhall oppreſſe others, to ſatisfie his owne luſts, this circumſtance maketh an addition of very much guilt. 1. When through co-
Pro. 22. 16 vetouſneſſe, a thirſt after money, *a man doth oppreſſe to increaſe riches.* 2. When through brutiſh Senſualty, to pleaſe the palate, and to fill the guts, *they op-*
Am 4. 1. *preſſe the poore ſaying bring and let us drinke.* 3. When men tranſported by the ſpirit of revenge, oppreſſe others, purpoſely to eaſe their ſtomackes, and to poure forth their gall upon them. As it was with *Haman*, in

ſeeking

seeking to crush not only *Mordecai*, but all the Nation of the Jewes. Thus men make *provision for the flesh to satisfie it in the lusts thereof*, which is a practise thanefull and abominable. Ro. 13 14.

Fifthly, from the manner of mannaging this sinne of oppression. If men oppresse only in secret, as being ashamed to owne their injuriousnesse (*as the theefe who steales in the night*) the fault is lesse hainous, then when *they are corrupt and speake wickedly concerning oppression, speake loftily, and set their mouth against the heavens*, undertaking to satisfie and maintaine acts of unrighteousnesse. When Lawyers at the Barr plead for oppression, Judges on the Bench justifie it, Ministers in the Pulpits preach for it, and Doctors in the Universities dispute and determine to defend it. Iob 24.14 Ps. 73.8,9.

And here I humbly referre it to your wisedomes to consider, whether our Prelates have not been (of late especially) the grand oppressors of the Kingdome, according to most, if not all, the aforenamed aggravations. Have not they been great oppressors both in Church and Common-wealth? What County, what City, what Towne, what Village, yea what Family, (I had almost said) what person in the Kingdome, hath not in one kinde or other, in some degree or other, at one time or other, beene oppressed by them? They and their officers, by citations, censures, exactions have been Catholicke oppressors. How many wealthy men have been crushed by their cruelty? How many poore Families have been ruinated by their Tyranny? And I beseech you to consider, whether the most pious, both among Preachers and people, have not met with the hardest measures from their heavy hands. Alas, alas! How many faithfull Ministers have they silenced?

ſilenced ! How many gracious Chriſtians have they excommunicated ! How many Congregations have they ſtarved or diſſolved in this Kingdome ! For the proofe of all this, and of more then all this, I appeale unto the many Petitions preſented to this honourable Parliament. And theſe are no ſmall aggravarions of theſe and other like their oppreſſions, that they call themſelves the Fathers of the Church, and are accounted more knowing men then their brethren.

I have done with the aggravations of oppreſſion. The diſſwaſions from oppreſſion follow, ſome of which I ſhall briefly ſuggeſt under 2. Heads:

1. *A Commodo.*
2. *Ab Incommodo.*

Firſt, the eſchewing of oppreſſion will be comfortable. 1. It may be ſome evidence of a regenerate eſtate. Gods people are called *His merciſull Ones* רחמיו (For ſo the Hebrew word uſually rendred Saints, in the booke of Pſalmes doth properly ſignifie) becauſe the tender mercies of the Almighty ſhed forth abundantly upon them, doe leave a compaſſionate frame upon their hearts. The Apoſtles Argument is pregnant to my purpoſe. *As the elect of God, holy and beloved, put on bowels of mercies.* Col. 3.12. And the example of the Gaoler expreſſeth thus much. How did the comming in of conquering grace change the man, from churliſh and cruell, to kinde and compaſſionate. 2. It will adminiſter boldneſſe unto us, both before God and men. The Prophet *Samuel* is a good preſident to prove it. *Behold here I am, witneſſe againſt me before the Lord, whom have I defrauded, whom have I oppreſſed, &c. And they ſaid, thou haſt not defrauded us, nor oppreſſed us.* 1 Sam. 12. 3, 4. 3. It may hopefully intereſt us in the ſpeciall providence

providence of God for our protection and proviſion in the times of our need. For obſerve how divine promiſe ſpeaks, *He that deſpiſeth the gaine of oppreſſions, he ſhall dwell on high, his place of defence ſhall be the munitions of rocks, bread ſhall be given him, his waters ſhall be ſure.* Eſa. 33. 15 16.

Secondly, the fruits of oppreſſion are many and bitter unto them who practiſe it, I will point at ſome of them. 1. It faſtens a blacke marke of graceleſneſſe upon them who uſe it. That paſſage of the Prophet is conſiderable. *He is Canaan* (ſo I render it from the Originall with the approbation of good Interpreters) *The ballances of deceit are in his hand, he loveth to oppreſſe.* Hoſ. 12. 7. You know by what expreſſion *Ezekiel* ſuggeſteth the condition of men unregenerate, *Thy birth and thy nativity is of the Land of Canaan*: And ſuch (ſaith *Hoſea*) is the eſtate of men, of Merchants practitioners in oppreſſion. Eze. 16. 3. 2. It expoſeth unto the many and heavy judgements of Almighty God. *This* (ſaith *Iob*) *is the portion of a wicked man with God, and the heritage of oppreſſors, which they ſhall receive of the Almighty.* Iob 27. 13. In theſe words, firſt oppreſſors are branded for wicked ones, as was before touched. But paſſing that, let us enquire what this their portion is, which they muſt inherit from the puniſhing hand of God? I will in few words propound it, from the following verſes: *God will caſt upon him, and not ſpare, he would faine flee* (or in fleeing he would flee) *out of his hand.* ver. 22. In his eſtate. *Though he heap up ſilver as the duſt and prepare rayment as the clay. He may prepare it, but the juſt ſhall put it on, and the innocent ſhall divide the ſilver.* ver. 16, 17. In his poſterity. *If his children be multiplyed, it is for the ſword, and his off ſpring ſhall not be ſa-*

ver. 14, 18 *tisfied with bread. He buildeth his houſe as a Moth, and as a Booth, that the Keeper maketh.* In his perſon, both in-
ver 20, 21. ward terrors, and outward ruine. *Terrors take hold on him, as waters, a tempeſt ſtealeth him away in the night. The Eaſt-winde carrieth him away and he departeth, and as a ſtorme hurleth him out of his place.* In his credit
ver. 23. amongſt men. *Men ſhall clap their hands at him, and ſhall hiſſe him out of his place.* 3. Theſe offendors cannot be concealed: For as their ſinne ringeth in Gods eares,
Iam. 5. 4. and calleth for vengeance. *Behold* (ſaith the Apoſtle *Iames*) *the hire of the Labourers, &c. cryeth, and the cryes are entred into the eares of the Lord of Sabaoth.* So the Lord himſelfe undertaketh to give in evidence againſt
Mal 3. 5. them. *I will come neare to you in iudgement, and I will be a ſwift witneſſe againſt thoſe that oppreſſe.* And will it not be ſad, when the Judge ſhall be a witneſſe againſt the priſoner at the Barr. 4. At the laſt day, the ſentence againſt the oppreſſors will be unſpeakably heavy. You may gueſſe at it, by an Argument, *a minori ad majus*, if you reaſon from the leſſe to the greater, from thoſe words of our Saviour, Mat. 25. *Then*
Mat. 25. 41---46. *ſhall he ſay to them on his left hand, Depart from me ye curſed into everlaſting fire, prepared for the Devill and his Angels, for I was hungred, and ye gave me no meat, &c. And theſe ſhall goe away into everlaſting puniſhment.* Marke my Argument (my Beloved) from this place. If not ſuccouring, not ſupplying, not ſolacing, not ſupporting Gods impoveriſhed, impriſoned, oppreſſed people will procure puniſhment perpetuall and unſupportable, what will the condition bee of them who have been their cruell oppreſſors? The Apoſtle *Iames*
Iam. 2. 13. ſaith, *They ſhall have iudgement without mercy who ſhew no mercy.* The Lord ſet theſe conſiderations home upon

upon your hearts to affright from oppreſſion.

For reprehenſion of 4. ſorts of offendors againſt the truth in hand. *Vſe* 2.

If God promiſe to be the refuge of the oppreſſed, then thoſe deſerve blame, who imagine that ſeeking to the Lord in times of trouble is labour in vaine. *Iob* bringeth in the wicked thus breathing their Atheiſticall conceits. *What is the Almighty that we ſhould ſerve him? And what profit ſhould we have if we pray unto him?* And doubtleſſe many among us are of this opinion, as their neglect and ſleighting of holy prayer doth undeniably diſcover. Iob 21.15.

But (my Beloved) our preſent imployment doth prove that we are better principled, and our grounds are ſolid and ſatisfying (*viz.*) 1. Gods promiſe. 2. Our owne experiences. For the Lord *hath not ſaid to the ſeed of* Jacob, *ſeeke ye me in vaine.* And we have reaped ſuch fruit of our prayers, that we may ſay with the Prophet *David*, *We ſought the Lord and he heard us, and deliuered us from all our feares.* Eſa 45.19 Pſ. 34.4.

2. Much more are they worthy ſharp rebuke, whoſe profaneneſſe is ſo great, that they deride thoſe who under preſſures and in dayes of dangers, give themſelves to prayer. The *Pſalmiſt* mentions this, as the practice of Atheiſts. *You have ſhamed the Counſell of the poore, becauſe the Lord is his Refuge.* In like manner, in theſe times, how many doe ſcoffe at the people of God, for their frequency and unweariedneſſe in Prayer and Faſting, expecting deliverance by ſuch endeavours. Thus rayling *Rabſhekeh* reproached *Hezekiah* and *Iſrael*, but the Lord accounted his language blaſphemous, as holy Story doth witneſſe. Pſ. 14.6. k Eſa. 37.

Let not us be diſcouraged in improving God our Refuge by unceſſant ſuites, becauſe of mens ſcornes and deriſion: but rather imitate the *Pſalmiſt*, who upon the report of the jeares of the wicked in this kinde, in the next verſe breatheth forth prayer. *O that the Salvation of* Iſrael *were come out of* Sion, *when the Lord bringeth backe the captivity of his people,* Jacob *ſhall rejoyce and* Iſrael ſhall be glad. With the change of ſome few words, the ſame ſuit may be ſeaſonable for us. O that the deliverance of *England* and *Ireland* were come out of *Syon*, when the full Salvation of *Ireland*, and the perfect Reformation of *England* ſhall come from Heaven, then *Ireland* ſhall rejoyce and *England* ſhall be glad.

Pſ. 14.7.

3. My Doctrine checketh them, who in wayes of Creature-confidence betake themſelves unto other Refuges, and not unto the Lord *Iehovah*. Miſtake me not herein I pray you, for I diſſwade not the uſe of meanes to prevent and remove trouble: but my meaning is, that God muſt be bleſſed for meanes, eyed in meanes, and at him the ſoule muſt looke above and beyond meanes, when moſt promiſing.

There are two Rocks upon which men are in danger to daſh in dayes of trouble, either to tempt God by diſuſing meanes, or to provoke his Majeſty by idolizing them: and this ſecond ſin I now reprove, as croſſe-whetting upon my Text, and dangerous unto them who doe commit it: *Curſed be the man that truſteth in man, and maketh fleſh his arme, and whoſe heart departeth from the Lord.*

Ier. 17.5.

Eſa. 31.1. *Woe unto them that goe downe to* Ægypt *for helpe, and ſtay on Horſes and truſt in Chariots, becauſe they are many, and in Horſe-men becauſe they are very ſtrong.*

We

We looke upon you our Parliament worthies, as the Horſe-men and Chariots of *England*, we bleſſe you, and we bleſſe God for you, but we may not, we dare not depend upon you, leſt at once we incenſe the Almighty both againſt you and our ſelves.

4. The ſharpeſt rebuke belongs unto them, who goe downe into hell for help in dangerous times, who rather make the Divell then God their Refuge: Such I meane who betake themſelves unto ſinfull ſhifts for the procuring of their ſafety, when they ſee a ſtorme comming. Such who will take courſes contradicting their conſciences, their Covenants, their engagements both to God and man, to ſecure their comforts, to ſave their own heads. How farre are theſe men from beleeving the truth of my Text, which tels us, that, *the Lord will be a Refuge for the oppreſſed, a Refuge in times of trouble.* I ſhall wiſh ſuch perſons ſeriouſly to conſider the word of the Lord. *Becauſe ye have ſaid we have made a Covenant with death and with Hell are we at agreement, when the over-flowing ſcourge ſhall paſſe through, it ſhall not come unto us, for we have made lyes our Refuge, and under falſhood have we hid our ſelves. Therefore thus ſaith the Lord, Iudgement will I lay to the line, and righteouſneſſe to the plummet, and the haile ſhall ſweepe away the refuge of Lyes, and the waters ſhall overflow the hiding place.* Eſa. 28. 15 17.

For *Conſolation*, unto all them, unto whom God undertakes to be an helpe and ſhelter. *Happy is he that hath the God of* Iacob *for his helpe, whoſe hope is in the Lord his God.* *Uſe 3.* Pſ. 146. 5.

In the amplification of this Uſe, there are two things uſefull to be enquired.

1. Who may hopefully expect helpe from Heaven.

2. What conſiderations concerning God their Refuge may make unto their comfort? For brevity ſake I will not paſſe the bounds of the 145. *Pſalme* in returning anſwer unto theſe two demands.

Firſt, God will be their helpe, who enjoy him as their God. This is manifeſt from the 5.th. and 10.th. verſes, *Whoſe hope is in the Lord his God. The Lord ſhall raigne for ever, even thy God.* Now to make the Lord our God, it is required that with higheſt eſtimations, moſt vigorous affections and utmoſt endeavours, we beſtow our ſelves upon him. That in the Scripture phraſe, men are ſaid to make that their god, upon which the heart flowes forth with the higheſt tide of the fulleſt affections. Hence it is that *covetouſneſſe* is called *Idolatry*, and the *Epicures* are ſaid to *make their bellies their gods.* Reflect therefore upon your ſelves moſt ſeriouſly and aske your hearts in the preſence of the ſoule-ſearching Majeſty, what you place the higheſt in your boſomes, for what you are reſolved to make the greateſt adventures: And if upon examination you finde that the Lord *Iehovah* hath the throne, the command in your breaſts and lives, then doe not queſtion your intereſt in his Highneſſe, as your helpe and refuge.

Eph. 5. 5. Phil. 3. 19.

Secondly, This *Pſalme* holdeth forth foure truths concerning God, which may adminiſter matter of much ſweet ſupport and joy unto them, whoſe helpe and hope he is.

ver. 6. 1. His Omnipotency expreſſed in the worke of Creation, *which made Heaven and Earth, the Sea and all that therein is.* There is much marrow in this one conſideration to refreſh a diſconſolate ſpirit in theſe drooping times: I ſhall helpe you to it in five Corrolaries

relaties or conſequences, which naturally flow from this truth, (vid.) *That God in whom our helpe lyes made Heaven and Earth, the Sea,* &c.

1. Therefore God can eaſily ſuccour and ſafeguard his people: As *by the word of the Lord were the Heavens made, and all the Hoaſt of them by the breath of his mouth.* By his word *he can command deliverances for* Jacob. *And by ſpreading forth his hands, as he that ſwimmeth, he bringeth downe the pride of* Moab, *And the fortreſſe of the high forts ſhall he bring downe, lay low and bring to the ground.* Now the motion in ſwiming is eaſie, not ſtrong; for ſtrong violent ſtroakes in the water would rather ſinke then ſupport. And therfore by this expreſſion the Holy Ghoſt would manifeſt with what facility he can ſubdue the ſtouteſt adverſaries of his Church. Pſ 33 6. Pſ 44 4. Eſa. 25. 11 12.

2. Therefore the Lord can without prepared matter raiſe up his owne deſignes. As he made the world without any pre-exiſtent principles, firſt he made the *Chaos* out of nothing: and then out of a confuſed heap, he framed the curious ſtructure of the world, wherin all creatures in an admirable harmony ſerve each other.

This particular brought home to our concernements may be profitable. Although we looke upon our ſelves, as an unpolliſhed people, to doe any great matter either in Church or Common-wealth. Although the Philoſopher ſay, *Ex nihilo nihil fit*, and we complaine of ſelf-nothingneſſe, yet faith tels the ſoule, that *God made the things which are now ſeene out of things which doe not appeare.* Heb. 11. 3.

3. Therefore the Lord can accompliſh whatſoever he undertakes without aſſiſtants, for he had neither tools

tooles nor co-workers, when he reared the glorious
Eſa.63.5. Fabrick of Heaven and Earth. When *there is no helper, none to uphold, then the arme of the Lord brings Salvation.* What though there be few, very few who favour the worke of Reformation, in compariſon of the Malignant Party, who oppoſe our hopes and welfare, yet may we pluck up our hearts with comfort
Pſ.124.8. from this conſideration, *That our helpe ſtandeth in the name of the Lord, who made Heaven and Earth.*

4. Therefore God can effect his deſignes, notwithſtanding the vaſteſt diſtance betwixt the termes from which, and unto which he workes; for in the Creation he wrought from nothing to all things, from *the Earth which was without forme and void,* unto the perfecting of the world, in which worke nothing is defective, nothing redundant. We looke at a ſetled peace with perfect Reformation, as a great, great way off, eſpying millions of impediments, difficulties and oppoſitions in the way on this ſide it: yet this meditation may encourage.

5. Therfore the Lord can diſpatch his mighty Acts
Gen.1.31. & 2.1. ſpeedily, *For in ſix dayes he created the Heaven and the Earth, with all the hoſt of them.*

2. His Fidelity, *who keepeth truth for ever,* ver. 6. Our God in whom our helpe is, is a Covenant keeping God. Had the words runne thus, who dealeth with people according to their deſerts for ever, then our hearts might have fainted in us, and our hopes have periſhed for ever. But ſeeing his Majeſty hath bound himſelfe to keepe truth, the truth of the Promiſes of his free grace, this conſideration may hold up heart and hope together. When
Mic.7.20. Satan and our owne conſciences caſt in ſad diſcouragements

ments, yet we may animate our ſelves by the words of the Church unto her God. *Thou wilt performe the truth unto* Jacob, *and the mercy to* Abraham, *which thou haſt ſworne unto our Fathers from the dayes of old.*

3. The variety of Offices which the Lord undertakes in the behalfe of his people, according to their ſeverall neceſſities. The particulars ſpecified in the Pſalme I ſhall only name, without interpretation or enlargement. *He executeth judgement for the oppreſſed,* v. 7,8,9. *giveth food to the hungry, the Lord looſeth the priſoners. The Lord openeth the eyes of the blinde, the Lord raiſeth them that are bowed downe; the Lord loveth the righteous, the Lord preſerveth the ſtranger, he relieveth the fatherleſſe and widow, but the way of the wicked he turneth upſide down.* The ſumme of all theſe expreſſions amounts to thus much. That the providences of the Almighty are alwayes ſweetly and ſeaſonably exerciſed for his people, and againſt their wicked oppreſſours.

4. The perpetuity of his government. *The Lord ſhall reigne for ever, even thy God ô Syon unto all generations,* ver. 10. Beloved we know that things went very ill with *Iſrael, when there aroſe up a new King over* Exo. 1. 8. Ægypt *which knew not* Ioſeph. And certainly, if the buſineſſes of the world, ſhould be tranſacted by any other ſupreme authority, then of our God the Lord Almighty, then might our condition be deplorable and miſerable. But this is no ſmall comfort unto us, that the God of *Iſrael* is the God of *England*, that his Kingdome ſtill doth and ever ſhall rule over all Kings, Commanders, creatures and concernements whatſoever. *The Lord reigneth, let the Earth rejoyce, Thy God* Pſ. 97. 1. *ô* Syon *reigneth unto all generations, praiſe yee the Lord.*

Uſe 4. The laſt Uſe, the Uſe of Exhortation followes, which is to be divided into various branches. In the proſecution whereof I ſhall preſſe 5. duties which belong unto all without exception, and afterwards ſhall make bold to direct one exhortation by way of humble Petition unto the worthy members of the high and Honourable Court of Parliament.

Exhortation 1. To returne praiſe unto the Lord our Refuge, for that defence and thoſe deliverances which hitherto we have had in him. Nationall and perſonall experiences ſhould be peruſed, and for all the God of our ſalvation ſhould be honoured. If we of this Kingdome caſt backe our thoughts unto late providences, wee ſhall ſee cauſe to breake forth in the words of the Pſalmiſt. *The Lord remembred us in our low eſtate, for his mercy endureth for ever.*

Pſ.136.23

His Majeſty commandeth and expecteth glory. *I will deliver thee and thou ſhalt glorifie me.* Yea he doth abundantly deſerve it, for all that patience, wiſdome, goodneſſe, power and truth expreſſed upon us in our continued peace and ſafety. Therefore I pray you, *Give unto the Lord the glory due unto his name.* And how well may it become us every one in particular to reſolve with *David. I will ſing of thy power, yea I will ſing aloud of thy mercy in the morning, for thou haſt bin my defence and refuge in the day of my trouble. Vnto thee ô my ſtrength will I ſing, for God is my defence, and the God of my mercy.*

Pſ.50.15.

Pſ.29.2.

Pſ.59.16, 17.

This debt I believe will readily be acknowledged, but the queſtion will be, how muſt it be payed? Praiſes are due debt, but how muſt they bee tendered?

1. My

1. My anſwer is at hand, and it ſhall be but ſhort.
1. Gods ſpeciall providence muſt be obſerved and proclaimed. *It ſhall come to paſſe in the day that the Lord ſhall give thee reſt from thy ſorrow and from thy feares, and from the hard bondage wherein thou waſt made to ſerve. That thou ſhouldſt take up this Proverb,* &c. How hath *the oppreſſour ceaſed, the Lord hath broken the ſtaffe of the wicked.* Noble Senatours, we honour you as our inſtrumentall Saviours in a great degree, and God forbid, but we ſhould ſtudy to requite your labours and adventures for the Kingdomes welfare. Yet we muſt looke beyond you, and you beyond your ſelves in admiring the moſt high God, in what hath beene already wrought unto our admiration. Iſa. 14. 3, 4

2. Our religious vowes muſt be performed. What our vowes were in the dayes of our feare and deepe danger our conſciences will report, I onely preſſe the payment of this debt. *Offer to God thankeſgiving and pay thy vowes unto the moſt High. Praiſe waiteth for thee in* Syon, *and unto thee ſhall the Vow bee performed.* Pſ. 50. 14. Pſ. 65. 1.

3. Our obedience in all the branches of it ſhould be bettered. Practicall praiſes are the moſt acceptable. Our lives muſt witneſſe the gratitude of our hearts: In this caſe I cannot propound a better paterne for your imitation then *David*, who upon enquiry, what thankoffering ſhould be tendered, breakes forth into this Reſolution. *I will walke before the Lord in the Land of the living.* Wherein three things are obſervable and imitable. Pſ. 116. 6.

1. His purpoſe to make a progreſſe, *I will walke.*
2. The ſincerity of his courſe, *Before the Lord* (*q. d.*)

I will take every ſtep, undertake every duty, as under Gods pure and piercing eye. All acts of holineſſe and righteouſneſſe ſhall be diſcharged as before him.

3. The conſtancy of this care, *In the land of the living* (*q. d.*) ſo long as I live. Such a preſent of praiſe (Beloved) would pleaſe *the Lord better then an Oxe or Bullock* (as the Pſalmiſt hath it) *that hath both horns and hooſes*.

4. Gods publick worſhip ſhould zealouſly be promoted. This was the firſt thing determined in *Moſes* his Song, upon the unexpected continuance of *Iſraels* ſafe-
Exo. 15. 2. ty. *The Lord is my ſtrength and ſong, and he is become my ſalvation, he is my rocke and I will prepare him an habitation.* It concerns us all upon the recording of our perſonall and National Deliverances, from oppreſſions either felt or feared, to lay forth our utmoſt ſtrengths of authority, opportunity, intereſts and ability, both to purge and ſettle the holy worſhip of God, that his Majeſty may enjoy a fixed habitation with content and glory amongſt us.

Exhortation 2. To make ſure our title unto God, as our peculiar refuge and protection, that we may not be reputed intruders, when we ſhall have occaſion to throng into him for ſhelter in tempeſtuous weather. *Davids* ſuit may be ſeaſonable for us all to joyne in.
Pſ. 71. 3. *Be thou my ſtrong habitation, whereunto I may continually reſort.*

To quicken your care in this kind, many things might be mentioned. 1. Our dangers are great, whether we conſider our owne deſervings from God, or the deſignes and indeavours of *Syons* enemies againſt our peace and welfare.

2. The inſufficiency of all Creature ſuccours and ſhelters,

ſhelters, how faire and how promiſing ſoever. *There is no King ſaved by the multitude of an hoaſt, a mighty man is not delivered by much ſtrength. An horſe is a vaine thing for ſafety, neither ſhall he deliver any by his great ſtrength.* Pſ. 33. 16, 17.

3. The All ſufficiency that there is in the Lord in every kinde to beſtead every endangered ſoule, which enjoyeth him, as was fully diſcovered in the illuſtration of this Point now in proſecution.

More Arguments I ſhall not need to uſe to move your looking after the Lord, that he may be your Refuge when ruine is ready to ruſh in upon you. But to guide your courſe that you may poſſeſſe God, as your place of Defence, I will commend unto you 3. ſhort Directions.

1. Labour by the knowledge and contemplation of Gods glorious, incomparable beauties, to let forth flouds of the ſtrongeſt love upon him. *Becauſe he hath ſet his love upon me, therefore will I deliver him, I will ſet him on high, becauſe he hath knowne my name.* Pſ. 91. 14.

2. Endeavour from activity of pure love to his Majeſty, more to awe your hearts, with the feare of his frowne, then of any, then of all combined oppoſitions which doe or can ſurround you. *Say ye not a confederacy to all them to whom this people ſaith a confederacy, neither feare ye their feare, nor be afraid. Sanctifie the Lord of Hoſts himſelfe, and let him be your feare, and let him be your dread: And he ſhall be for a Sanctuary.* Eſ. 8. 12, 13, 14.

3. Seeke to be enriched with that righteouſneſſe which is truly Evangelicall. For *Salomon* aſſures us, that *the name of the Lord is a ſtrong Tower, and that* Pro 18. 10

the righteous runneth into it and is ſafe (or ſet aloft.) Now if you aske me, who are righteous according to the Goſpels conſtruction?

Luk. 1.6. I returne anſwer, from the deſcription given of *Zachary* and *Elizabeth*. *They were both righteous before God, walking in all the Commandements and Ordinances of the Lord blameleſſe.* From which teſtimoniall three notes of Goſpell-righteouſneſſe may be ſuggeſted.

1. The rule regulating their courſe, is that which *God hath commanded and ordained.*

2. The latitude of their obedience, which in their ayme and endeavours is as large, as Law divine. They mind *Commandements and Ordinances, yea all Commandements and Ordinances.*

3. The continuation of this courſe. They did not only now and then take aturne in the way of obedience, but they were perſons *walking*, ſuch who held on in obedientiall references unto God.

In theſe things, I beſeech you, beſtow your beſt houres and abilities, even as you doe deſire, that the *Lord Iehovah may be your Refuge in the times of trouble, in the ſeaſons of diſtreſſe.*

Exhortation 3. To improve our propriety in God (having made him our Refuge) for ſafety in ſtormy and perilous times. I ſhould not need to perſwade this practice, if ſelf-love was rightly ordered in us, ſeeing our ſelves, both greatly need the Almighty, and might reape abundant fruit by making improvement of him. The unreaſonable creatures, by a naturall inſtinct, betake themſelves unto places of defence, when dangers doe threaten them.

Pſ. 104. 18 *The high hils are a refuge for the wilde Goates, and the Rockes for the Conyes.* We

We know by obſervation, that the little Bees will haſt to their Hives, and the Pigeons will flock to their holes, when the ſtorme is riſing. I will forbeare to enlarge this Exhortation, either by Gods Precepts and Promiſes, or by the practiſes and experiences of his people, taking this courſe in all ages.

This unto me is a commanding Argument, that we ſhall in a great degree take Gods name and excellencies in vaine, if we labour not to live upon them by a fruitefull improvement, and ſo conſequently, we ſhall at once, both diſpleaſe and diſhonour God, and damnifie and endanger our ſelves.

If you demand, how you ſhould make your uſe of God, as your incomparable Refuge? I ſhall direct you unto *David* for an Anſwer, 1. *Truſt in him at all times, ye people,* 2. *Poure out your heart before him, God is a Refuge for us.* Selah. Pſ.62.8.

Firſt, by true truſt in God, we betake our ſelves unto him as a Caſtle of Defence. The words immediately following my Text declare thus much. *And they that know thy name will put their truſt in thee, for thou Lord haſt not forſaken them who ſeeke thee.* Such who apprehend ſure ſafety to be had in God, they will ſeeke him, by placing their affiance in him. The practice of *David* makes this more apparant: for he by way of appropriation, ſpeaking thus of God, *My Fortreſſe, my high Tower and my Deliverer, my Shield* (he addeth) *and in whom I truſt.* As by diffidence the ſoule keepes at a diſtance from God, ſo by confidence we draw nigh unto him. Pſ.9.10. Pſ.144.2.

Now to encourage your fiduciall approaches unto God, I will only mention 3. things, which your ſelves muſt enlarge and apply unto your own hearts ſeriouſly.

1. Con-

1. Conſider the irreſiſtable and immutable ſtrength
Eſa 26.4. of the Lord. *Truſt ye in the Lord for ever, for in the Lord* Jehovah *is everlaſting ſtrength.*

2. Acquaint your ſelves with precious Promiſes, whereby his Majeſty deſires to draw the diſconſolate ſoule unto him. *God willing more abundantly to ſhew*
Heb.6.17 18. *unto the heyres of Promiſe the immutability of his Counſell, confirmed it by oath, that we might have ſtrong*
Pſ.56.10, 11. *conſolation, who have fled for refuge, to lay hold upon the hope ſet before us. In the Lord* (ſaith *David*) *I will praiſe his word, in the Lord I will praiſe his word, in the Lord I have put my truſt.*

3. Review and husband your experiences of Gods protecting providence in times paſt. *In the day when*
2 Sam.22. 1,2. *God had deliv'ered* David *from the hand of all his enemies, and from the hand of* Saul, thus he ſpeakes, *The Lord is my Rocke and my Fortreſſe, and my Deliverer. The God of my Rocke, in him I will truſt,* &c.

Secondly, by holy Prayer we haſt unto God for helpe in times of trouble. *I cryed unto the Lord* (ſaith
Pſ.142.5, 6. *David*) *I ſaid thou art my Refuge, Attend unto my cry, Deliver me from my Perſecutours.* Here for the guidance of your prayers, you may take notice of theſe brieſe Directions.

1. Your cryes muſt be cordiall, and not only vo-
Eſa 37.5. call. *Poure out your hearts before him. And lift up a Prayer* (ſaith *Hezekiah*) It will not be ſufficient to ſay a Prayer (as the world is wont to expreſſe it) or to word it before the Lord, but we ſhould rather heart it before God in holy prayer, that we may receive help from him in times of need.

2. Your hearts muſt behave themſelves humbly be-
fore

fore the throne of grace, when you petition deliverance from the devouring oppressours. *Lord thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt cause thine eare to heare. To judge the fatherlesse and the oppressed, that the man of the Earth may no more oppresse.* Ps. 10. 17, 18.

3. The soule should have sincere references, to the glory of God, in seeking selfe-safety. Thus *David* desiring deliverance from many mighty Persecutors, he adds. *Bring my soule out of prison, that I may praise thy Name.* Ps. 142. 6, 7.

4. Plead the wickednesse of them who doe oppresse and would devoure, *They gather themselves together against the soule of the righteous, and condemne the innocent blond, but the Lord is my Defence and my God is the Rocke of my Refuge, and he shall bring upon them their owne iniquity, and shall cut them off in their owne wickednesse, yea the Lord our God shall cut them off.* Ps 94. 21, 22, 23.

5. Wait upon God unweariedly and resolve to continue praying, whatsoever delayes, checks, or oppositions may encounter you. *In the shadow of thy wings will I make my refuge, untill these calamities be overpast.* Ps. 57. 1.

Because of his strength I will wait upon thee, for God is my Defence. And certainly if we rightly consider 1. Our distance from God in worth and degree. 2. Our dependance upon him, together with our undone condition if he desert us, we shall tarry the Lords leisure, attending upon his Majesty, for the answer of our supplications, when besieged with dangers on every side. Ps. 59. 9.

Exhortation 4. To cast off all cowardly feares of

our oppreſſours, how potent, politick and prevailing ſoever they be. The people of God have frequently gathered courage from this conſideration. *Truly my ſoule waiteth upon God, from him commeth my ſalvation, He only is my Rooke and my Salvation, he is my defence I ſhall not be greatly moved. How long will yee imagine miſchiefe againſt a man, ye ſhall be ſlaine all of you, as a bowing wall ſhall ye be, and as a tottering fence.*

Pſ.62.1,2,3.

Pſ.46.1.2,3,7,11. *God is our Refuge and ſtrength, a very preſent helpe in trouble. Therefore will not we feare though the Earth be removed, and though the Mountaines be carried into the midſt of the Sea, though the waters thereof roare and be troubled, though the Mountaines ſhake with the ſwelling therof,* &c. *The Lord of Hoſts is with us, the God of* Jacob *is our Refuge.* Selah.

Through want of time, I dare not adventure upon the amplification of this Uſe. Therefore I crave leave for your helpe and heartening againſt the feare of Oppreſſors, to improve onely one Scripture, which I conceive very pertinent and profitable. *I, even I am he that comforteth you, who art thou that thou ſhouldeſt be affraid of a man that ſhall dye, and of the ſon of man which ſhall be made as graſſe, and forgetteſt the Lord thy maker, that hath ſtretched forth the Heavens, and laid the foundations of the Earth, and haſt feared continually every day, becauſe of the fury of the Oppreſſour, as if he were ready to deſtroy, and where is the fury of the Oppreſſor,* &c.

Eſa.51.12,13.

In theſe words, the Lord by his Prophet checking and chiding his timerous people, doth counſell them to ſeeke the conqueſt of their diſmaying feares, by comparing himſelfe their God, with their furious oppreſſours. 1. Though

1. Though they be our oppreſſours, yet his Majeſty is our comforter. And is not the God of all conſolations more able to cheare us, then all men are to diſhearten us?

2. They in their beſt ſtrength are but dying men and withering graſſe; but he is the Almighty, the all-making God, whoſe omnipotency and independency is ſufficiently diſcovered by ſtretching forth the Heavens, and by laying firm the foundations of the Earth. And our neceſſities cannot poſſibly put him upon a more difficult ſervice for our Deliverance.

3. Although they ſeeme ready to deſtroy, as an Army at hand to devoure: yet remember that your Saviour is the *Lord of Hoſts*, who commands and orders all Martiall forces in the world, who can ſound a retreat and call them off by one word in a moment. When we ſpeake of Armies on Land, and ſtrength on the Seas prepared againſt us; What though Papiſts, Atheiſts and Divels were in combination to deſtroy us, yet the *Generaliſſimo* who manageth all forces and maketh all motions, is the Lord of Hoſts our maker, our comforter. ver. 15.

4. If our trembling, miſgiving hearts ſhall object the ruines wrought in *Ireland*, as occaſions to increaſe dejecting fears: we ſhould repell them, by reminding experiences of Gods former famous acts for his ſervants ſafety, when in much deeper danger, *I am the Lord thy God who divided the Sea, whoſe waves roared.* That was *Iſraels* experience which is on record in holy Writ for our encouragement. We may add from Gods diſpenſations in this Kingdome. Who in the yeare *Eighty-Eight* ſunke and ſcattered the Spaniſh Navy called *invincible?* Who broke the necke of the ver. 15.

Popiſh pouder-plot, and brought to light thoſe under ground workings of the traiterous, bloudy Papiſts? And who lately compoſed the dangerous differences betwixt *England* and *Scotland*, which threatened the deſolation of both Kingdomes? Remember this God is your Refuge, and therefore be of good courage and feare not the fury of the oppreſſours, though in appearance ready to deſtroy.

Exhortation 5. To move us all to make uſe of our intereſt in God, in the behalfe of our oppreſſed Brethren. You know that we are bound to love our Neighbours as our ſelves, and to pray for them as for our ſelves: therefore my Inference is not forced, but naturall.

I ſhall be very ſhort (as ſtraights of time command) in this Exhortation, wherein I have bleeding, oppreſſed *Ireland* principally in my thoughts, and the rather becauſe the ſad troubles of our Country-men and Brethren there, is one chiefe occaſion of our Congregating thus ſolemnely to ſeeke our God this Day.

Good *Nehemiah* may be propounded as an excellent patterne both to quicken and to direct this duty. He having intelligence, that the Iewes were in great affliction and reproach, and that the wall of *Ieruſalem* alſo was broken downe, and the gates thereof burnt with fire. *It came to paſſe* (ſaith he) *when I heard theſe words, that I ſat downe and wept and mourned certain Dayes, and faſted and prayed before the God of Heaven.* This holy man was warme in worldly reſpects, being well placed and reſpected in the Court of a great King, he was in the Palace of a Prince in proſperity, at a great diſtance from danger, though *Ieruſalem* was diſtreſſed, yet you ſee his ſtrong affections, you reade his

Neh. 1. 4.

his religious practice, in both which we are bound to make imitation. *Remember them that are in bonds* (ſaith the Apoſtle) *as bound with them, and them which ſuffer adverſity, as being your ſelves alſo in the body.* In which words our duty is both ſtrongly urged and well guided. You muſt remember them, *as being your ſelves in the body* (*q. d.*) becauſe you are fellow-members with them in the ſame myſticall body (as ſome interpret) or (as others judge) ſeeing your ſelves are yet in the body, natures frame not being yet diſſolved, you your ſelves are expoſed to the like ſufferings, and therefore ſhould Chriſtianly remember them. But will a ſleighty, wordy minding of them be ſufficient? No, (ſaith our Apoſtle) you muſt feelingly minde them, as though your ſelves perſonally ſhared in their ſufferings, or as your ſelves would deſire to be remembred if in their ſad condition. Heb. 13. 3.

This imployment is excellently perſwaded by king *David* in the 122. Pſalme. 1. Becauſe hereby we ſhall at once, both evidence our ſpirituall love and intereſt our ſelves in Gods Promiſe to undertake our perſonall welfare. *Pray for the peace of* Ieruſalem, *they ſhall proſper that love thee.* 2. By his owne practice. For this was his requeſt in reference to *Ieruſalem. Peace be within thy walls, and proſperity within thy Palaces.* 3. Becauſe of our neare relation unto them, whoſe condition calleth for our prayers. *For my Brethren and companions ſakes, I will now ſay peace be within thee.* 4. Seeing the Religion and worſhip of God is there profeſſed and practiced. *Becauſe of the houſe of the Lord my God I will ſeeke thy good.* How fully all theſe Arguments reach us in reference unto diſtra- Pſ. 122. 6. ver. 7. ver. 8. ver. 9.

cted, diſtreſſed *Ireland*, I humbly referre it to your conſiderations.

But you will ſay unto me, wherefore doe you thus perſwade us? Doe you not ſee we are here with you to pray for *Ireland*. And is there not a monthly Faſt appointed, that prayers may be continued? All this I thankfully acknowledge, both bleſſing God for this mercy, and honouring the Kings Majeſty, with the Honourable Court of Parliament, for their religious care herein: Yet it is my duty to lay the weight of Scripture authority upon your conſciences, that you may conſcientiouſly and affectionately beſtow your ſelves in ſecret daily, as in publick weekly, monthly in prayers for your oppreſſed Brethren.

But is this all that you have to ſay? I anſwer. No. There are two duties to be added unto our prayers, without the addition whereof, our prayers for *Ireland*, will be leſſe ſucceſſefull for it, and leſſe comfortable to our ſelves. 1. We muſt repentingly returne unto the Lord from the evill of our wayes. Both *Nehemiah* and *Daniell* tooke this courſe, when they ſought
Iob. 42. 8. the Lord for *Iſrael*. The Lord directed *Iobs* friends, to crave his prayers, promiſing to *accept him* in their behalfe. And the Prophet *Ioel* calls for heart humiliation and converſion, before he directs this ſup-
Ioel 2. 12, 13, 17. plication. *Spare thy people ô Lord, and give not thine heritage to reproach, that the Heathen ſhould rule over them. Wherefore ſhould they ſay among the people, where*
2 Chr. 30. 9. *is their God.* The Reaſon whereby *Hezekiah* moves his people to repent is remarkeable. For *if ye turne againe unto the Lord, your brethren ſhall find compaſſion.*

2. We muſt contribute our beſt aſſiſtance in all kinds, according as God gives power and opportunity, for their

their reliefe and deliverance. Thus did *Nehemiah* in trading every Talent with which divine providence had truſted him, for *Ieruſalems* welfare: He improves his favour with the King, and imployes authority received by commiſſion from him for the common good; he worketh, watcheth, warreth, commandeth, encourageth, threatneth, puniſheth, *&c.* that he might be ſerviceable. In like manner ſhould we for *Ireland*, conſult, command, contribute, underwrite, encourage others or adventure our ſelves, according to our ſeverall ſtations and abilities, as the Lord ſhall be pleaſed to goe before us by his leading providence. And truely, there is no more ſincerity of heart in our ſuits, then there are ſuitable endeavours in our lives, to effect and accompliſh what we pray for.

From theſe generall exhortations which concerne all, I now proceed unto that, which more peculiarly appertaineth unto you Right Honorable, whoſe ſervant I am, in my preſent imployment. Give your ſervant leave I pray you, to perſwade, to petition your imitation of God, in becomming a *Refuge to his oppreſſed* people in the *times of trouble.* The Lord is a Refuge both offenſive and defenſive, offenſive unto the oppreſſors, defenſive unto the oppreſſed. And it will be your honour, in both to be imitators of him.

From God our Tower and Fortreſſe, our Caſtle of defence, there are battering Canons diſcharged, thunder and lightning ſcattered, terrible judgements (I meane) denounced againſt oppreſſors. The Lord undertaking the proſperity and eſtabliſhment of his people, addeth, *And I will puniſh all* Ier. 30. 20.

that

that oppreſſe them. And of Chriſt this was propheti-
Pſ.72 4. cally foretold. *He ſhall breake in peeces the oppreſſers.* Right Honourable, I preſſe not rigor, but righteouſneſſe. Neither doe I take upon my ſelfe, the boldneſſe in perſonall caſes to counſell you. God hath made you wiſe, and my prayer is, that your zeale and courage may be anſwerable. But my zeale for Gods glory and your honour, makes me bold to tell you, that there are many, who reproachfully ſay, *You ſhew your teeth, but you doe not bite.* For my part, I ſhall only reade to you, two quotations out of ſacred Scripture, the one ſuggeſts the comfort of doing judgement, the other intimates the danger of
Pſal. 119. 121, 122. neglecting it. *I have done juſtice and judgement, leave me not to mine oppreſſors. Be ſurety for thy ſervant for good, let not the proud oppreſſe me. Thus ſaith the Lord,*
1 Kin. 20. 42. *Becauſe thou haſt let goe out of thy hand, a man whom I appointed to utter deſtruction: therefore thy life ſhall goe for his life.*

But my principall arrand is to requeſt you, to labour
Eſa. 16 4. to be like your God, in becomming *a covert unto us from the face of the ſpoylers.* From my Text I preſſe Gods
Pſ. 103. 6. Amos 5. 9 owne practice. *The Lord executeth righteouſneſſe and judgement for all that are oppreſſed. He ſtrengthneth the ſpoyled againſt the ſtrong.* And this was propheeied con-
Zach 9. 8. cerning Chriſts care of his people. *No oppreſſor ſhall paſſe through them any more.* Yea this is reported in the commendation of the Lord Jeſus, that while as man he abode on Earth, *He went about doing good, healing all that*
Act. 10. 38 *were oppreſſed.*

Theſe 4. Conſiderations following may ſerve further and more forceeibly to ſet on my preſent ſuite.

1. The

1. The fruits of oppreſſion upon particular perſons oppreſſed are very grievous. *Surely* (ſaith *Salomon*) *oppreſſion maketh a wiſe man mad.* Into what extremities and confuſions are many at this day apt to turne out, becauſe bitten, or rather torne with the teeth of Prelaticall oppreſſours. And I am confident that the likelieſt way to heale our breaches, and to compoſe our differences, is the removal of our oppreſſions. And *Salomon* thus againe expreſſeth himſelfe. *I conſidered all the oppreſſions that are done under the Sunne, and behold the teares of ſuch as were oppreſſed, and they had no comforter, and on the ſide of their oppreſſours there was power, but there was no Comforter. Wherefore I praiſed the dead which are already dead, more than the living which are yet alive.* Many in this Kingdome have dyed many deaths under the yron hands of heavy oppreſſours, and truely many thouſands of us ſhall dye many thouſand times more, except you relieve us. Eccl. 7. 7. Eccl. 4. 1, 2

2, The danger of the Kingdome is no leſſe then deſolation, except you our State Phyſitions apply timely plaiſters to heale our breaches, by eaſing us of our oppreſſions. *For thus hath the Lord of Hoſts ſaid. Hew yee downe Trees, and caſt a Mount againſt* Jeruſalem, *this is the City to be viſited, ſhe is wholly oppreſſion in the midſt of her. The people of the Land have uſed oppreſſion, have exerciſed robbery, and have vexed the poore and needy, yea they have oppreſſed the ſtranger wrongfully. And I ſought for a man among them that ſhould make up the hedge, &c. but I found none. Therefore have I powred out mine indignation upon them, I have conſumed them with the fire of my wrath.* Ier. 6. 6. Ezek. 22. 29, 30, 31.

3. Thoſe draw downe the wrath of God upon their

owne heads, who having power in their hands, continue careleſſe in endeavouring the reliefe of the op-
Ier.21.12. preſſed. *O houſe of* David, *thus ſaith the Lord. Deliver him that is ſpoyled out of the hand of the Oppreſſour, leſt my fury goe out like fire, and burne that none can quench it.*

4. By labours of this kinde, you ſhall promote the honour and proſperity both of our King and this King-
Ier.22.3,4 dome. *Deliver the ſpoyled out of the hand of the oppreſſour,* &c. *For if ye doe this thing, indeed, then ſhall there enter in by the gates of this houſe, Kings ſitting upon the throne of* David, *riding in Chariots and on horſes, he and his Servants.*

The equity of this Exhortation I am confident will be confeſſed: but enquiry may be made, What I meane by the oppreſſions, from which the Parliament ſhould deliver us.

I anſwer, we groane and lye grovelling under many oppreſſing Grievances, both in the Church and Common-wealth, yet conſidering my calling, it will not ſo well become me, to particularize our civill preſſures, neither need I beſtow any words that way, ſeeing your ſelves have given us abundant cauſe to acknowledge that you have taken exact notice of them. But ſeeing loades which are laid upon mens conſciences are moſt proper for me to complaine of, ſuffer me, I pray you, feelingly and faithfully to ſpread ſome of them before you.

1. Subſcription urged upon all Graduates in both Univerſities, and upon all men entering into the Miniſtery is an heavy oppreſſion. (Miſtake me not, for I meane not Subſcription according to the Statute of the 13. of Queene *Elizabeth*, which is to thoſe Articles

ticles which onely concerne the Confeſſion of the true Faith, and the Doctrine of the Sacraments; but I intend the Subſcription commonly called and knowne by the name of the *Biſhops Subſcription.*) By reaſon hereof, many young men of promiſing parts and well ripened hopes, are driven from the ſtudy of Divinity, from the worke of the Miniſtery, becauſe not able to get over this block. And moſt in the Univerſities, at leaſt thoſe who take the degree of Batchelours of Arts, are neceſſitated to ſubſcribe, themſelves know not to what, and ſo through ignorance miſerably enſnare their owne conſciences, as many ſad experiences witneſſe.

2. The preſſing of the old Ceremonies in divine Adminiſtrations upon pain of Suſpenſion, Silencing, Deprivation and Excommunication. How many deare unto God are hereby deprived of ſome ſacred Ordinances? How many able Miniſters of the Goſpell have hereupon loſt both liberty and livings, and their Families expoſed to woefull penury? How many Congregations have beene deprived of their painfull Paſtours? How many of our deare Country-men both Preachers and others, have within few yeares laſt paſt, been compelled to leave this Kingdome the place of their nativity. And certainly the continuing of this Grievance is the more inexcuſable, becauſe the moſt moderate men who plead for theſe Ceremonies, hold them things indifferent, and ſay they are, *tolerabiles ineptiæ.*

3. Conniving at an ignorant, idle, erroneous, ſcandalous Miniſtery. Under this head I complaine of foure ſorts of Clergy-men (commonly ſo called) being heavy burthens to the Church of Chriſt.

1. Blind Seers, who know not Heaven-way, dumb dogs which cannot barke.

2. Idle droanes, who either preach not at all, or very ſeldome, or fruitleſly without care and ſtudy.

3. Miſ-guiding Guides. Men Schiſmaticall and Hereticall, who ſet poyſon inſtead of wholeſome food before their people.

4. Men ſcandalous, who plucke downe more with their foule hands, then they build up with their faire tongues. Under this head I may place Non-reſidency, which breeds and feeds a Miniſtery, ignorant, idle, erroneous and licentious.

4. The fearefull abuſe of that high Ordinance of God, a *Sacred Oath*, amongſt all rankes and conditions of people in the Kingdome. In the Univerſities, the Oath of *Matriculation* to obſerve the Statutes of the Vniverſity, which not one of many hundreds ever know. The Oathes of ſeverall Officers both in Church and Common-wealth, which although I cannot ſpecifie, yet it is my hearty requeſt that they may be peruſed, to prevent the profanation of Gods name, and the enſnaring of many thouſand ſoules.

5. In regard of Church-cenſures. The dreadfull ſentence of Excommunication is often paſſed and executed upon perſons for ſmall offences, yea for acts not evill, and (which is moſt horrible) for doing that which both God and the neceſſities of their own ſouls require. It is a burthen intollerable, that men ſhould be caſt out of the Congregation of Gods people, baniſhed from his publick worſhip, and delivered up to Satan for non-appearance at the Cathedrall Court, for buying, ſelling, or working on an idle holy-day, yea for

for going out of their owne Pariſhes to heare a Sermon or repeating Sermons and praying with ſome Neighbours in their owne Families.

And on the other hand, it is no ſmall Grievance, both to godly Miniſters and their people, that thoſe who are the true Officers of Chriſt in his Church, have not authority to keepe them who are palpably ignorant and notoriouſly, ſcandalouſly profane, from the Sacrament of the Lords Supper.

6. The oppoſition made againſt the power of Religion, is a grievous oppreſſion. When ſuch who are forwarder in holy courſes then others, are derided and diſcouraged by reproachfull names, yea moleſted and perſecuted for frequenting the Ordinances of grace, whither publike or private, for the building up of their ſoules in Chriſt.

And I humbly commend this to your conſideration, whither the Prelaticall Government hath not bin the root of all, or (at leaſt) of almoſt all theſe oppreſſions. For my part, I profeſſe that I cannot expect a compleat deliverance from theſe, and other like oppreſſions, but by the extirpation of that frame.

Right Honourable, you have done much, yea very much for our eaſe already, we are ſencible that many heavy burthens are taken off our backs, which cruſhed us grievouſly heretofore: and for that reliefe which we have receeived we bleſſe God, we honour our King and you. And I now heartily intreat and incourage the perfecting of that which you have ſo worthily begun. When *Syon* is ſet up in beauty, adorned and ſtrengthened with her watch-Towers and Officers, then *God will be knowne in her Palaces for a Refuge.* Pſ. 48. 3.

Great joyes have bin raiſed in our hearts by under-

ſtanding from you, your intentions to call an Aſſembly of Divines, to conſult with God concerning Church occaſions, and we will daily pray for the directing and perfecting thereof, unto Gods honour and this Kingdomes welfare through Jeſus Chriſt. But I beſeech you give me leave in the name of many to requeſt your great care in the choice of men moſt meet for that great worke. And for this end, I humbly commend 3. qualifications to be minded in the men to be elected. Let them be,

This was preached before the choyce of men for the Aſſembly.

1. Men of approved piety, whoſe hearts are awed with Gods feare, and unmoveably bent to advance his glory.

2. Scripture men, Men well acquainted with the records of Heaven, by the authority wherof, all doubts and differences ſhould be determined.

3. Men not biaſſed with ſelfiſh partiality. Such who may come to the Conſultation as white paper, capable of thoſe impreſſions, which the evidence and power of truth ſhall imprint.

Sound Doctrine maintained, pure Worſhip exerciſed, right Diſcipline erected and eſtabliſhed will conduce greatly to *Englands* peace and proſperity. *When the Lord ſhall have waſhed away the filthineſſe of the daughters of* Syon, *&c. The Lord ſhall create upon every dwelling place of Mount* Syon, *and upon her Aſſemblies, a cloud and ſmoake by day, and the ſhining of a flaming fire by night, for upon all the glory ſhall be a Defence.*

Eſa 4.4,5.

FINIS.



Die Mercurij 29. Junij, 1642.

IT is this day Ordered by the Commons now aſſembled in Parliament, That M. *Aſh* and M. *Hampden* ſhall returne thankes to M. *Aſh* for the good paines he took in the Sermon he preach'd the laſt Faſt day but two at the intreaty of the ſaid Commons, and that he be deſired to print his Sermon, And that no man preſume to print it, but ſuch as hee ſhall appoint, till the Houſe ſhall take further Order.

H. *Elſyng. Cler. Parl. D. Com.*

I appoint *Edward Brewſter* and *Iohn Burroughs* to print my Sermon. *Simeon Aſh.*

THE

PRINCE OF ORANGE

HIS

ROYALL ENTERTAINMENT

TO THE QVEEN OF *ENGLAND*.

WITH,

The true Deſcription, how the Nobles inhabiting within the *Hague*, *Rotterdam*, *Leyden*, *Amſterdam*, *Delph*, *Utricke*, *Schedam*, and divers others congratulated Her Majeſty into HOLLAND.

Alſo the Prince of *Orange* His Royall Speech to Her Majeſty at the Hague, and Her Majeſties gracious Anſwer unto the ſame.

Laſtly, the manner how Her Majeſty with the Lady *Elizabeth* were Feaſted at the Princes Palace in the Hague, March. 1. 1641.

Firſt imprinted at the Hague in Holland, and now Reprinted in *London* for *Henrie Barwicke*. 1641.

THE PRINCE OF ORANGE

HIS

ROYALL ENTERTAINMENT

TO THE QVEEN OF ENGLAND.

WITH

The true Description, how the Noble Inhabi-
tants with the Hague, Rotterdam, Leyden, Delf &c.
Dort, Utrecht, Scheden, and divers others congratu-
lated Her Majesty into HOLLAND.

Also the Prince of Orange His Royall Speech to
Her Majesty at the Hague, and Her Majesties gracio-
us Answer unto the same.

Lastly, the manner how Her Majesty with the
Lady Elizabeth were Feasted at the Princes Palace
in the Hague, March. 1642.

First imprinted at the Hague in Holland, and now Reprinted in
London for Henrie Barwicke. 1642.

THE Prince of *Orange's* Royal Entertainment to the Queen of ENGLAND.

THe Prince of *Orange* having credible intelligence concerning the Queen of *Englands* Arriving at the *Territories* of *Holland*, waited in expectation of her comming a long time. But at length having information of her Majesties resolution, and the Parliament of *Englands* dubious suspition, he began to be ambiguous till afterwards being enformed by an Embassage from her Majesty, he began to be in preparation of some Royal Entertainment correspondent, and respectively congruent to the merits of so illustrious a Queen. Finally, with the concommitant association of many Peers and Nobles attending her coming to the Coast, where she landed, and after some intermedent expressions of alacrity, and triumph on each side, he consummated his salutations in a brief and succinct Speech, which he addressed to her Majesty; to the substance of these words following.

THe resplendent irradiation of your ineffable vertue, and the obsequious adoration, which I owe as tribute to your sacred Person, have by the delicious compulsion of your attractive splendor respectively induced me to present the engagement of my service, and devotion to your gracious Majesty. For maturely finding not only the liberal hand of Nature, boasting her Master-piece in each lineament of you, (which is sufficient to dazle the captive eye of the amaz'd beholder in a repercussive astonishment) but also the singular admiration of Art, exceeding her self in the facetious eloquence of those Rhetoricall elocutions, which are included in your facundious brain (which transcends amazement it self) I conceive herefrom that either my tongue is too barren of expressions to describe the vertuous accent of your worth, or Our Country too indigent to afford a correspondent entertainment for your Majesty.

Yet let the discreet reflection of your clemency be more propitious, and what in perfection we are deficient, in the *Embrio* of Our desired exoptations shall be consummated. For the obsequious respects due unto your Leige, *the Royall Monarch of Britain*, and the singular obligation of my devotive affection to *Elizabeth*, our delicious Spouse, had bin sufficient Arguments of instigation to have injoyned Vs to declare Our affectionate humility of ardent devotion unto

you

you. But when I perſpicuouſly behold both the Majeſtick preſence of him, inhabited in the candid ſtructure of your Heroick countenance, and the Regall *Effigies* of Her Angelicall Fabrick, delineated in the perfect Symmetry of each arteriall dimenſion naturally in you, we are in a triplicity of engagements induced coactively to recommend Our ſubmiſſive extent of gratitude unto you.

For when wee apparently conſider the various multiformity of vertues compendiouſly included in the rich Storehouſe of your mature perfection, we thence-from conclude, that you are the abſtracted Quinteſſence of artificiall Nature: your glorious countenance is crowned with Majeſtie, your brow interwoven with occaſionall Lenity, and diſcreet auſterity, your eye (like mounted *Phebus* in his meridian pride) ſhoots ſuch reflective beams of radiant brightneſſe, that it captivates the dazled beholder: your Cupidinean cheeks are cloathed with intermixed Lillies, and Roſes: your purpureous lips (like a Nectarean current) do redound with expreſſed Oratory: your Mercurian tongue is guided with ſuch admirable Rhetorick, that the Muſes themſelves ſeem to inhabit there, and make it their Helicon; your Aromatick ſmelling-breath is ſo odoriferous, that it exceeds the Arabian Odours, and ſeems rather celeſtial, then breathed from a mortal creature, your melodious voice is ſo harmoni-

that Apollo may now lay down his Harpe, and the Spheares themselves become astonished.

Yea should I dilate this continued expansion of your meritorious vertues, I might become infinite, for these particulars already declared, do respectively reade captivity to my admiring thoughts. This Country was lately desolate of all consolation, but being now honoured with your presence, it seems a Paradice. But not to presume to far on your clement patience in a preliminary or tedious discourse; I will consummate our dutifull intentions, and gratefull devotion to your Majesty, in a concise and conclusive period.

We are transported with joy having the happinesse of your enjoyed presence; We do likewise present our affectionate gratitude unto you, in regard you would vouchsafe thus to honour us with your illustrious person: and finally (in presentation of our humble duty) wee commend all our Provinces to your Gracious acceptation, which shall be at your command and pleasure, none interdicting you: yea we do lay Our Royal Scepter at your feet, submissively beseeching you to accept respectively, what Our Country doth afford: while wee offer the Sacrifice of devotive thankfulnesse to your Deity.

The Queen of Englands *gracious Answer to the Prince of* Orange *Speech.*

Thrice noble Prince,

THe Heroick Dialect of your Rhetoricall expreſſions have bin ſo incomparably ingenious, that you ſeem to me the God of eloquence. For my part Our deſirous intent would regratulate you, but only we are barren of expreſſions, for you have contracted the Monopoly of famous elocutions to your ſelf, and ſome Language from your fecundious words. You have honoured us too greatly, and more then either Nature or Art have contributed to us: their various diſpenſations, have bin by you augmented. But as you have honoured us to this place, ſo you have honoured your ſelf more, and the place likewiſe is honoured by your eloquence. And now give mee leave to applaud your more meritorious worth: you ſeem to me *Cicero* in your fluent words, *Virgill* in your Seraphick Raptures, *Cupid* in your face, *Venus* in your eye, *Mercurie* in your tongue, *Apollo* in your voice, *Diana* in your chaſtity, *Hector* in your magnanimous mind, *Paris* in the ſtatelineſſe of your body, and laſtly in your eloquence a younger *Iupiter*, out of whoſe redundant brain the *Minerva* of eloquence is extracted. Your ſeverall parts are ſo admirable, that I want Oratory to expreſſe them. But for your modeſty in declaring the indigency of this Country, wee find it otherwiſe; for rather then deficient (as you con-

confeſſed) it ſeemes ſuperfluous of all fertility. And we do moſt reſpectively gratifie you, for your ſedu'ous pains, and will to the largeſt extent of our power endeavor to remunerate your Royall courteſies.

These Speeches being ended, the Nobles inhabiting within the *Hague*, *Rotterdam*, *Leyden*, *Amſterdam*, *Delph*, *Vtrick*, *Schedam*, and divers others congratulated her Majeſty with the Lady *Elizabeth*, and were conducted to the Prince of Oranges Palace at the Hague in a ſtately tryumph, every one welcomming her, and ſhewing ſubmiſſive ſalutations to her Majeſty. She was likewiſe Royally feaſted at the Princes Palace, ſhewing her the greateſt honour and reſpects, that can poſſibly be conceived. And ſhe likewiſe gratefully thanked him, and the other Nobles aſſociating him for their liberall munificence. God grant that ſhe may ſafely return to *England* again, to the comfort of His Majeſty, and increments of the Kingdome.

FINIS.

18

Good and bad Newes FROM IRELAND:

In a Letter of Credit from YOUGHALL, Not forged, as are moſt of Pamphlets lately Publiſhed.

The Particulars are theſe

The good Newes.

The Relieving of *Youghall*, by Sir *Charles Vavaſor*.

The Defeate of 800. Rebels at *Bandonbridge*, by my Lord of *Kilmeakell*.

The Reliefe of *Corke* by my Lord Preſident of *Munſter*.

The Bad Newes.

The Revolt of *Waterford* and *Lymericke*, and the loſſe of the Caſtle of *Piltowne*, which Caſtle put Sir *Charles Vavaſor* to a hard taske to relieve *Youghall*.

London, Printed for *Nath: Butter*, at Saint *Auſtens* Gate in *Pauls* Church-yard, at the Signe of the *Pide Bull*. *March* 14. 1641.

The Relieving of Derg[illegible]

The Defeat of Sir. Hebert
of Kilmeadel.

The Rebels of Cashlyn [illegible]

The Revolt of [illegible]
of the Castle of Athenry, within [illegible]

[illegible]

London, Printed for Nath: Brook [illegible]
Cheapside, and at the Princes [illegible]

Good and Bad Newes, FROM IRELAND:

In a Letter of Credit from YOUGHALL *not forged as are moſt of Pamphlets lately Publiſhed.*

SIR,

IT is no ſmall joy unto us here, that Sir *Charles Vaviſor* is well arrived with his Regiment, which putteth us in heart againe, whereas otherwiſe, wee could not have held the Towne much longer: For amongſt other our wants, the want of fuell was none of the leaſt, for wee had no coale came a long time out of Wales, and the River was ſo commanded all downe from *Capperquin* by the Rebels, that no wood could come downe. They have taken

the Caſtle of *Piltowne*, and come in multitudes every day, to the *Ferry Banke*, which is within Musket-ſhot of the Towne, on the otherſide of the water; and ſince the revolt of *Water-ford* they have gotten three Peeces of Ordnance, which they have planted on *Piltowne* land, to blocke up the harbour, ſo as Sir *Charles Vaviſor* got in with much adoe. The loſſe of *Waterford* is a great loſſe unto us; for beſides that it is a ſtrong Maritine Towne, it had in it 56. Peeces of Artillery; beſides, as the rumour goeth, they were well ſtored with powder, and all other neceſſaries; but I hope *Waterford* or *Roſſe* ſhall doe us little hurt, ſo long as the Fort of *Dunrannon* holdeth out, where wee heare that Captaine *Thomas Aſton*, and Captaine *William Welden* are arrived with two hundred men, which is a good ſupply for that place. My Lord of *Kilmeahell* at Bandonbridge hath played the part of a brave Gentleman; for when neere eight hundred of the Rebels drew neere the Towne in a bravado, hee ſallied out of the Town with one hundred and fiffoot, and about eighty horſe, and gave them a charge, in wch he routed them, put them to flight, killed about an hundred, and tooke the Armes of about three hundred of them. Wee heare for certaine, that *Limmericke* is revolted, which is a ſtrong Towne, and very rich, ſo as when our Army commeth over againe to retake it, there will be brave booty.

My Lord of *Mountgarret*, in the county of *Kilkenny*, and Baron *Loghman*, in the county of

Tip-

Tippary, are very ſtrong, and imperious, and wee feared daily their approach, untill our new ſupply put life in us againe, which I hope will deterre them from aſſayling of us.

My Lord Preſident of Munſter, hath with ſeven hundred Foot, and two hundred Horſe, made his retreat into *Corke*, which I feare not, but that hee will make good, untill ſuch ſupplyes come, that hee be able to keepe the field, and the Fort at one end of the Towne, and *Barriſcourt*, (which is a Caſtle of good ſtrength) at the other end; it will being well manned, I beleeve will defend the Suburbs; but as for the Towne it ſelfe ſtanding in an Iland, and well walled with navigable Rivers on each ſide, will hold a long ſiege without treachery, of the Papiſts in the Towne, which is feared, as it is our feare here, untill wee quit our ſelves of many of them, which alſo quitted our feare.

My Lord of *Dungarnon*, and Sergeant Major *Aplegard* have beene very vigilant here, or elſe we had beene betrayed long long ſince: And had not my Lord of *Corke* nobly of his owne Tenants, on his owne charge have drawne downe two hundred men from *Tallogh*, and other parts to re-enforce our Garriſon, ſo that by that meanes wee were a ſhelter to all the Engliſh Proteſtants that fled hither, to whom wee afford what reliefe wee are able, and furniſh them with ſhipping for *England*.

Wee ſhall now againe draw downe ſome Peeces of Ordnance to the little new Fort on the

Ke

Key; which was abandoned only for want of men to man it, and we hope when my Lord of *Kery* shall get a Regiment, hee will be appointed this way, where his experience of the countrey will leade him to doe the best service.

If I knew any thing more in these parts for newes, I would certifie you of it, but having nothing else at present, but my best respects unto you, and duty to my Vncle *Payne*, my love to Cozens all, I take leave and rest.

Youghall the 28. of
February. 1641.

Your obliged friend,
and servant, *Ia. Gibbes.*

FINIS.





ADMIRABLE 19

And

Notable things of

Note : viz.

K Lewis XIII King of France.

1. *The Royall Letter ſent from the* French *King to his Brother the King of* England.

2. *A true Coppy of the Lord* George D'gbies *laſt Letter to the Queenes Majeſty.*

3. *The Queenes Majeſties gracious anſwer to the ſame.*

4. *A horrible Treaſon diſcovered from* Holland, *which was plotted by a company of Ieſuites and Papiſts, againſt the Lady* Elizabeth *at the* Hague, *the ſeventh of March laſt.* 1641.

LONDON:
Printed for *Francis Coules* and *Thomas Banks.* 1642.

BRITISH MUSEUM

The Copy of a Royall Letter, ſent from the King of France *to the King of* England.

Royall Brother,

ALthough the Imperiall Diadem hath Crowned each of us, by the Omnipotent providence of the Almighty, and thoſe once diſ-united, might exaſperate our Princely mind againſt the Britiſh nation, yet the noble lenety of your Clement Nature, and the propitious conſideration of thoſe impendent and intricate perills, wherein your Kingdomes are dangerouſly involved, have reſpectively induced me to declare our good exoptations & well-wiſhes to you. And whereas we maturely underſtood and with credible information received intelligence of the rebellius inſurrections of Ireland, We did reſpectively ſympathize with your ſolicitous deploration of their diſaſterous proceedings, and will (as ſhall be perſpicuouſly declared hereafter) vindicate their furious rebellion: But your Majeſty (as hath been promulgated by report) hath been miſ-informed of divers particulars, which not onely caſts an indigne aſperſion o our royall Name, and Monarchicall Throne, but highly derogates from Our Imperiall prerogative and innocuous intention. It hath been publikly divulged, that we alwayes made a ludibrious diriſion at the perillous diſtractions of your Kingdomes, and did not onely rejoyce at the diſloyalty of Ireland, but alſo inſtigated thoſe Rebells with a calumnious ſuggeſtion to proceed in their bloudy Tyranny, as if they ſhould depend in expectation of our anxiliary aſsiſtance. But we doe utterly deſie and deteſt this ſcandalous and trecherous imputation reflected on Us, and doe withall deſire that the Authors of this ementitious Fable fathered on us, may ſuffer exemplary puniſhment: For we royally proteſt and affirme, with our cordall aſſertion, that whereas the doleſull intelligence of the Britiſh diſtraction came to our firſt audience, We were ſo farre from entertaining any deriſive alacrity, that we ſeriouſly rather deplored the prepoſterous condition of of the ſame: And as for the rebellion in Ireland, it did ſo aſtimulate Our juſt indignation, that Wee alwayes diſ-affected the ſame, and did not onely debort our ſubjects from preſuming to conjoyn with them, but alſo did publiſh a Proclamation to the Epidemicall Aſ-

pect of all in diſſwaſion from that reſolute intention. Wherefore in this behalfe, We are infinitely abuſed, and our royall Clemency blaſted with the infamous tongue of audacity, for rather a reciprocall ſympathy of thoſe grievances did concurre in our Princely lenity, then a contradictory antipathie of vindicative reſolution found any entertainement of Tyrannicall habitation in Our commoted Ire. Although many fugitive delinquents, (as *Finch* and others) eſcaping from Impartiall Iuſtice, ſuppoſed to find their *Aſylum* in our realme, yet impute not ſo vitious a connivance to our unſpotted Innocency, for we wil never protect them from impunity. Firſt then, the fraternall concatenation of Brotherhood (which by the legitimate bond of nature We are enjoyned unto) doth foment a ſolicitous Indulgency in Our Princely minde to concord and co-union, and not to inhiate the precipitious demolition, or at the leaſt extenuation of each others Crown. Secondly the ſingular love of our Siſter (which likewiſe by the reſpective injunction of Nature we are induced unto) doth by a ſweet and delicious compulſion injoyne Vs to corroborate, and not to precipitate each others Throne. Laſtly, the firme League made between us (which by the Nationall Law of Kingdomes we are bound to obſerve) doth propitiouſly inſtigate us to preſerve each others Imperiall Diadems. All theſe unitely concurring together to the plauſible compoſition of mutual tranquillity did reſpectively enjoyne us in a reciprocall coaction to declare our Royall intents, and indulgent deſires for the flouriſhing proſperity of England. We applaud you for the Royall entertainment of our Mother, (although we have little cauſe, in regard of her inteſtine ſtratagem againſt us) yet we conceive, had ſhee tarryed longer in England, ſhe would have ſuddenly brought the State to a deſtructive ruine: notwithſtanding all the ſiniſter deprecations which we wiſh her, are, that in what Climate ſoever ſhe reſides in, at length ſhe may peaceably conſummate her dayes in an happy period. We now involve our intentions to the affaires of Ireland, whoſe Barbarous Inſolency We will ſedulouſly endevour to cohibit in the limited termination of Loyalty and Obedience to you their dread Soveraigne. VVhat I now implore, and deſire more, is contained in theſe conciſe ſubſequent Declarations: Firſt, that your Majeſty would be graciouſly pleaſed to expedite and animate your Parliament to deliberate things in a concluſive Confirmation, that as they have begun Nobly, they may conclude with more fortunate ſucceſſe to the future ſecurity of the Realm: for procraſtination in State matters doth either diſcourage ſome in the ſame Nation, whoſe imminent grievances

vances, are not eaſed, or at leaſt doth animate forraigne Enemies to perfect any conſpiracy againſt a Kingdome; but a ſudden concluſion doth both create alacrity in the joyfull minds of Subjects, & alſo prevent what ſtratagem may be in agitation. Secondly, We deſire that your Parliament would correſpondently accord with your Majeſty without any oppoſition on either ſides, that thus unitely concurring together, the waighty affaires of the Kingdome may be determinated with more facility. Laſtly, what we deſire more is, that you would expedite your conſultations for the more propitious reliefe of *Ireland* : And for our ſelfe wee royally proteſt, that we will confirme our former reſolution to curbe the Tyrannicall inſolency of thoſe Rebels, which ſhall bee a ſufficient teſtimony of our indulgent affection to your Majeſties proſperous raigne, and the undoubted ſecurity of your Kingdomes.

Sealed with our royall Signet at our Palace in Paris, *Feb.* 24. 1641.

A true Coppy of the Lord *Digbies* Letter to the Queene.

MADAME;

I Shall not adventure to write unto your Majeſty with freedome, but by expreſſes, till ſuch time as I have a Cypher, which I beſeech your Majeſty to vouchſafe me. At this time therefore I ſhall onely let your Majeſty know where the humbleſt and moſt faithfull ſervant you have in the world is, here at *Middleborough*, where I ſhall remaine in the privateſt way I can, till I receive inſtructions how I ſhll ſerve the King and your Majeſty in theſe parts. If the King betake himſelfe to a ſafe place, where he may avow and protect his ſervants from rage and violence, for from Juſtice I will never implore it, I ſhall then live in impatience and in miſery till I waite upon you. But if after all hee hath done of late, hee ſhall betake himſelfe to the eaſieſt and compliantest wayes of accommodation, I am confident, that then I ſhall ſerve him more by my abſence, than by all my induſtry : and it will bee a comfort to mee in all

calamities, if I cannot ſerve you by my actions, that then I may doe it in ſome kind by my ſufferings for your ſake, having (I proteſt to God no meaſure of happineſſe or misfortune in this world, but what I derive) from your Majeſties value of my affection and fidelity.

Middleborough the 21. *Ian.* 1641.

Her Majeſties gracious Anſwer to the Lord *Digbies* Letter

MY LORD,

WEe reſpectiuely entertaine great alacrity in Our joyfull mind, to receive the undoubted fidelity, whtch you expreſſed to Vs in your laſt Epiſtle. You may boldly adventure to write unto Vs with freedome, as well as by expreſſes, the time being come, that you have a Cypher, which I vouchſafe to confer upon you; I am exceeding joyfull to know, that the humbleſt, and moſt faithfull Servant I have in the World is now at Middleborough; where (We deſire) you may remaine in the priuateſt way you can, till you receive farther inſtructions how you may more faithfully ſerve the King, and Vs in thoſe parts. The King having betaken himſelfe to a ſafe place, where he doth, and will avow, and proteſt his Servants from rage, and violence (for from Iuſtice you cannot implore it) you may then live in patience, and joy, having the freedome to waite upon Vs. But hee having betaken himſelfe to the eaſieſt and compliantеſt way of accommodation, confirme your confidence, that then you may ſerve him more by your abſence, then by all your induſtry: and let it bee a comfort to you in all calamities, that you may ſerve Vs by your Actions onely, and in no kind by your Sufferings for Our ſake: that you may have no meaſure of misfortune, but hapineſſe in this World; which you may derive from Our gracious value of your affection and fidelity.

Canterbury: Feb. 3.

News

THe malignant diſpoſition of ſome ill affected perſons to the Commonwealth, like ſome diſeaſes in mans body, which by a kind familarity, and conſent with nature, faſten and get the poſſeſſion of the body, and by degrees doth ſubvert and ruine the whole ſtructure in man. None are of a more dangerous nature than thoſe which ſeeme to comply with our conſtitution, and which by a pleaſing ſympathy work themſelves into cuſtome and conſent. Of our enemies, the civill enemy is moſt dangerous, and as his practice hath the leaſt ſuſpition, ſo have they the moſt danger, by this means working his deſignes from all means of pevention. Since the laſt deſire ſent over unto the Lady *Elizabeth*, for the prevention of the acceſſe unto the Queens Majeſty, of all ſuch perſons, which may be any means ſuſpected to be evill Counſellors, and adviſers unto her Royall Perſon, and thereby ſtrive to divert the good opinion of the proceedings of this Kingdome, whereby much danger and hazard hath accrued unto this Kingdome. Religion hath been in its power perverted, the paſſage of the Goſpell much hindred, the Lawes of the Kingdome in many points ſubverted, the execution of juſtice upon many Malefactors prohibited, and the finall peace of this Realme drawn into many moſt ſtrange diſtractions & diſtempers, and his Majeſties good opinion of his moſt loyall Subjects good intentions hath been much abuſed; ſo that the proceedings concerning the affaires of this Realme, have taken very ſmall or none effect. The Catholike Faction, perceiving their malicious practices to be hindred, did well hope that now her Majeſty being in thoſe remote parts, that they might have the more reall acceſſe unto her privacie, and by that meanes the better opportunitie to execute their devilliſh counſels, and malicious intentions, have often attempted their acceſſe unto her Majeſty: but by the care and vigilancie of that moſt religious and vertuous Princeſſe, complying with the deſires of this Realme now to be hindred, have endevoured by moſt execrable and irreligious attempts, to remove all obſtacles which they apprehend did hinder the proſecution and execution of their and deſires.

Whereupon, upon the 5 of March laſt, two Prieſts, and ſome others of that helliſh confederacie, having often attempted acceſſe unto her Majeſty (without queſtion their aime not being ingenuous, or faithfull) but being often prevented, now did begin to expreſſe their venom, in the removall of all hindrances that did reraine and hinder their aims, and came unto the Princeſſes Court, now being at the Hague, their perſons were veiled in a ſtrange diſguiſe, and their pretence was to prefer a petition unto her Highneſſe, concerning the diſtreſſes of themſelves and their families, which they have ſuffered by the long and tedious war in thoſe parts; and for which they did ſupplicate unto her Highneſſe for ſome re-

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liefe. Thus no Cheat never wants a faire diſsimulation to cloke and cover their baſe intentions, and vice as yet could never want any excuſe for its deformity. Being thus come to the Court, without a very tedious ſtay, her goodneſſe not being jealous of any evill intentions, as vertue is not ſuſpitious, gave them admittance unto her perſon, after which admittance they delivered unto her hands and conſideration a Paper, which while her Grace was perufing, one of the diſguiſed perſons drew forth from under his coat, a piſtoll charged with a brace of bullets, and with the cock drawne up, and withall endevoured to diſcharge it; but by the mercie of God, who doth ſtill preſerve his elected, and doth bring to nought the naughty counſels and attempts of the wicked, the Piſtoll would not go off: another of the Conſpiracie drew out a ponyard, and when he ſaw that the piſtoll did not performe what they intended, with the ponyard he offered to finiſh what the piſtoll did not execute; but her Highneſſe did eſcape away into her private chamber, and ſo by the mercie of her Creator, and her flight, eſcaped the intended danger and deſtruction. Immediately being forced in by her Highneſſe cryes, for which there was juſt occaſion, many of her Attendants, who waited not far off, iſſued in, and did lay hands upon thoſe baſe and trayterous villains, and incontinently conveyed them away into ſafe cuſtody, which were the next day put upon the wrack, and enforced to confeſſe as followeth: That they having oftentimes aſſayed their acceſſe unto the Queenes Majeſty, for what end they would not confeſſe, and being by the ſtrict Guard alwayes kept about her Majeſty, prohibited and forbidden, that they now made this attempt upon her ſacred perſon, ſuppoſing by her removall to accompliſh their ends. and one of them, *Tho. Earny*, did make confeſſion, that he was ſorry hee did miſſe his opportunity, and wiſhed a curſe upon himſelfe, for failing in his enterpriſe. This was the ſum that they would at the firſt confeſſe, and ſo for that preſent they were releaſed from the wrack, and committed unto the priſon againe, where now they remaine in the Dungeon. and will ere long, be cal'd againe into a ſecond Confeſſion, where untill then, let them reſt, untill that Iuſtice ſhall further determine of them. I thought it alſo fit for the ſatisfaction of the Reader, & the credite of the Relation, to ſet downe the Names of theſe Traytors which might otherwiſe neither gaine beleefe, nor give the buyer any content.

The Names of the two Ieſuites, were *John Browne*, *Anthony Taylor*, both Engliſh-men, and borne in *Derby-ſhire*, by their owne confeſſion.

The names of the other three, were, *Patrick Orny* an Iriſh-man, *Lewis Antony* an Italian, and *Thomas Earny* an Italian alſo, who have diſcontinued their Country, and lived in *Holland* theſe eight yeares, during the time of thoſe wars.

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DECLARATION
OF THE
Lords and Commons
IN
PARLIAMENT:

With the Additionall Reaſons, laſt preſented to His MAIESTIE.

Sabbathi 12 *Martij*. 1641.

Ordered by the Lords and Commons in Parliament aſſembled, That the Declaration, with the Additionall Reaſons laſt preſented to His Majeſty, ſhall be forthwith Printed and publiſhed.

Io. Browne, Cleric. Parl.
H. Elſynge, Cler. Parl. D. Com.

Whereunto is annexed, His Majeſties Speech to the Committe, the 9 of *March*, 1641. when they preſented the Declaration of both Houſes of Parliament at *New-market*.

London, Printed for *Ioſeph Hunſcott*, 1641.

DECLARATION OF THE Lords and Commons IN PARLIAMENT:

With the Additional Reasons put presented to His Majesty.

Ordered by the Lords and Commons in Parliament assembled, That the Declaration, with the Additional Reasons put presented to His Majesty; shall be forthwith Printed and published.

Jo. Bramston, Cler. Parl.

Wil. Lenthall, Cler. Parl. D. Com.

London, Printed for John Wright, 1642.

The Declaration.

May it pleaſe your Majeſtie;

ALthough the Expreſſions in your Majeſties Meſſage of the ſecond of this inſtant March, do give juſt cauſe of ſorrow to us your faithfull Subjects, the Lords and Commons in Parliament, yet it is not without ſome mixture of confidence and hope, conſidering they proceeded from the miſ-apprehenſion of our Actions and Intentions, which having no ground of Truth or Reality, may by your Majeſties Juſtice and Wiſdom be removed when your Majeſtie ſhalbe fully informed, that thoſe fears and jealouſies of ours, which your Majeſtie thinks to be cauſleſſe, and without any juſt ground, do neceſſarily and clearly ariſe from thoſe dangers and diſtempers, into which the miſchievous and evill Counſels about you have brought this Kingdom; And that thoſe other fears and jealouſies, by which your favour, your Royall Preſence, and confidence have been withdrawn from your Parliament, have no foundation or ſubſiſtance in any action, intention, or miſcarriage of ours, but are

meerly grounded upon the falſhood and malice of thoſe, who, for the ſupporting and fomenting their own wicked deſigns, againſt the Religion and Peace of the Kingdom, do ſeek to deprive your Majeſtie of the Strength and Affection of your People, them of your Grace and Protection, and thereby to ſubject both your Royall Perſon, and the whole Kingdom to ruine and deſtruction.

To ſatisfie your Majeſties judgement and Conſcience in both theſe points, we deſire to make a clear and free Declaration of the cauſes of our fears and jealouſies, which we offer to your Majeſtie. in theſe particulars:

1. That the deſign of altering Religion in this, and in your other Kingdoms, hath been potently carried on by thoſe in greateſt Authority about you for divers yeers together, the Queens Agent at *Rome*, and the Popes Agent or Nuncio here, are not onely evidences of this deſign, but have been great Actors in it.

2. That the War with *Scotland* was procured to make way for this intent, and chiefly invited and fomented by the Papiſts, and others popiſhly affected, whereof we have many evidences, eſpecially their free and generall contribution to it.

3. That the Rebellion in *Ireland* was framed and contrived here in *England*, and that the Engliſh Papiſts ſhould have riſen about the ſame time, we have ſeverall teſtimonies, and advertiſements from *Ireland*; and that it is a common ſpeech amongſt the Rebels, wherewith concur other Evidences and obſervations of the ſuſpitions, meetings, and conſultations,

ſultations, the tumultuary and ſeditious carriage of thoſe of that Religion in divers parts of this Kingdom, about the time of the breaking out of the Iriſh Rebellion; The depoſition of *O Connelly*, the Information of M^r *Cole* Miniſter, the Letter of *Treſtram Whitcombe*, the depoſition of *Thomas Crant*, and many others which we may produce, do all agree in this. The publike Declaration of the Lords, Gentlemen, and others of the Pale, that they would joyn with the Rebels, whom they call the Iriſh Army, or any other, to recover unto His Majeſtie His Royall Prerogative, wreſted from him by the Puritan faction in the Houſes of Parliament in *England*, and to maintain the ſame againſt all others, as alſo to maintain Epiſcopall Juriſdiction, and the lawfulneſſe thereof; theſe two being the Quarrels, upon which His Majeſties late Army in the North ſhould have been incenſt againſt us.

The great cauſe we have to doubt that that late deſign ſtiled, *The Queens pious intention*, was for the alteration of Religion in this Kingdom; for ſucceſſe whereof, the Popes Nuncio, the Count *Roſetti* injoyned Faſting and Praying to be obſerved every Week by the Engliſh Papiſts; which appeared to us by one of the Originall Letters, directed by him to a Prieſt in *Lancaſhire*.

The boldneſſe of the *Iriſh* Rebells, in affirming they do nothing, but by Authority from the King; That they call themſelves the Queens Army: That the prey or booty which they take from the *Engliſh*, they mark with the Queens Mark: That their purpoſe was to come to *England*, after they had done

in *Ireland*, and ſundry other things of this kinde, proved by *O Connelli*, and divers others, eſpecially in the fore-mentioned Letter from *Treſtram Whitecombe*, the Major of *Kinſale*, to his Brother *Benjamin Whitecombe*, wherein there is this paſſage, That many other ſtrange ſpeeches they utter; about Religion, and our Court of *England*, which he dares not commit to paper.

The manifold attempts to provoke Your Majeſties late Army, and the Army of the *Scots*, and to raiſe a faction in the City of *London*, and other parts of the Kingdom: That thoſe who have been Actors in thoſe buſineſſes, have had their dependance, their countenance, and encouragement from the Court. Witneſſe the Treaſon whereof Maſter *Iermyn* and others ſtand accuſed, who was tranſported beyond Sea by Warrant, under Your Majeſties Hand, after Your Majeſty had given Aſſurance to Your Parliament, that Your Majeſty had laid a ſtrict command upon all your Servants, that none of them ſhould depart from Court: And that dangerous Petition, deliverd to Captain *Legg* by your Majeſties own Hand, accompanied with a Direction, Signed with *C. R.*

The falſe and ſcandalous accuſation againſt the Lord *Kymbolton*, and the five Members of the Houſe of Commons, tendred to the Parliament by your Majeſties own Command, endeavoured to be juſtified in the City, by your own preſence and perſwaſion, and to be put in execution upon their perſons, by your Majeſties demand of them in the Houſe of Commons, in ſo terrible and violent a manner, as

farre

ſarre exceeded all former breaches of Priviledges of Parliament, acted by your Majeſty, or any of your Predeceſſors: And whatſoever your own intentions were, divers bloody and deſperate perſons which attended your Majeſty, diſcovered their affections and reſolutions to have Maſſacred and deſtroyed the Members of that Houſe, if the abſence of thoſe perſons accuſed had not, by Gods providence, ſtopt the giving of that word which they expected, for the ſetting them upon that barbarous and bloody act: The Liſting of ſo many Officers, Souldiers, and others, putting them into pay, and under command of Colonells, feaſting and carreſſing them in an unuſuall manner, at *White-hall*, thereby maintaining them in the violent aſſaults, and other injuries which they offered to divers of your Subjects, coming that way in a lawfull and peaceable manner: the carrying them out of Town; after which they were told by the Lord *Digby*, That the King removed on purpoſe, that they might not be trampled in the durt: And keeping them ſo long in pay, endeavouring to ingage the Gentlemen of the Inns of Court, in the ſame courſe: The plotting and deſigning of a perpetuall Guard about your Majeſty: The labouring to infuſe into your Majeſties Subjects an evill opinion of the Parliament, thorow the whole Kingdom, and other Symptomes of a diſpoſition of rayſing Arms, and dividing your people by a Civill Warre; in which combuſtion, *Ireland* muſt needs be loſt, and this Kingdom miſerably waſted and conſumed, if not wholly ruined and deſtroyed.

That

That after a Vote had paſſed in the Houſe of Commons, declaring, That the Lord *Digby* had appeared in a warlike manner at *Kingſton* upon *Thames*, to the terror and fright of your Majeſties good Subjects, and diſturbance of the publike peace of the Kingdom; and that therefore the Lords ſhould be moved to require his attendance, he ſhould, nevertheleſſe, be of that credit with your Majeſty, as to be ſent away by your own Warrant to Sir *John Fennington*, to Land him beyond the Sea; from whence he vented his own Trayterous conceptions, That your Majeſty ſhould declare your ſelf, and retire to a place of ſtrength in this Kingdom, as if your Majeſty could not be ſafe among your people: And withall took that tranſcendent boldneſſe to write to the Queen, offering to entertain correſpondency with her Majeſty by Cyphers, intimating ſome ſervice which he might do in thoſe Parts; for which, he deſired your Majeſties inſtructions, whereby in probability, he intended the procuring of ſome forraign force to ſtrengthen your Majeſty, in that condition into which he would have brought you: Which falſe and malicious counſell and advice, we have great cauſe to doubt, made too deep an Impreſſion in your Majeſty, conſidering the courſe you are pleaſed to take, of abſenting your ſelf from your Parliament, and carrying the Prince with you, which ſeems to expreſſe a purpoſe in your Majeſty, to keep your ſelf in a readineſſe for the acting of it.

The

The manifold Aduertiſements which we have had from *Rome*, *Venice*, *Paris*, and other parts, that they ſtill expect that your Majeſtie has ſome great deſigne in hand, for the altering of Religion, the breaking the neck of your Parliament: That you will yet finde meanes to compaſſe that deſigne, that the Popes *Nuncio* hath ſollicited the Kings of *France* and *Spaine* to lend your Majeſtie foure thouſand men a-piece to helpe to maintain your Royaltie againſt the Parliament: And this forraign force as it is the moſt pernicious and malignant deſigne of all the reſt, ſo we hope it is and ſhall alwayes bee fartheſt from your Majeſties thoughts, becauſe no man can beleeve you will give up your people and Kingdome to bee ſpoyled by ſtrangers, if you did not likewiſe intend to change both your owne profeſſion in Religion, and the publique profeſſion of the Kingdome, that ſo you might ſtill be more aſſured of thoſe forraign States of the Popiſh Religion, for your future ſupport and defence:

Theſe are ſome of the grounds of our feares and Iealouſies which made us ſo earneſtly to implore your royall Authoritie and protection for our defence and ſecuritie, in all the wayes of Humilitie and ſubmiſion, which being denied by your Majeſtie ſeduſed by evill Counſell, wee doe with ſorrow for the great and inavoydable miſerie and danger, which thereby is like to fall upon your owne perſon, and your Kingdomes apply our ſelves to the uſe of that power for the ſecuritie and defence of both, which by the fundamentall Lawes and Conſtitutions of this Kingdome reſides in us, yet ſtill reſoluing to keepe our ſelves within

the bounds of faithfulneſſe and allegeance to your ſacred Perſon and your Crown, ſo as to the ſecond ſort of jealouſies and fears of us, expreſt by your Majeſtie, we ſhall give a ſhorter, but as true, and as faithfull an Anſwer.

Whereas Your Majeſty is pleaſed to ſay that for your reſidence neer the Parliament, you wiſh it might be ſo ſafe, and honourable, that you had no cauſe to abſent your ſelf from *Whitehall*; This we take as the greateſt breach of Priviledge of Parliament that can be offered; As the heavieſt miſery to your ſelf, and imputation upon us that can be imagined, And the moſt miſchievous effect of evill Councells; it roots up the ſtrongeſt foundation of the ſafety and honour which your Crown affords; It ſeems as much as may be, to caſt upon the Parliament, ſuch a charge, as is inconſiſtent with the nature of that great Councell, being the body whereof your Majeſty is the head; it ſtrikes at the very being, both of King, and Parliament; depriving your Majeſty in your own apprehenſion of their fidelity, and them of your protection; which are the mutuall bands and ſupports of Government, and Subjection.

We have according to your Majeſties deſire, laid our hands upon our hearts, we have aſkt our ſelves in the ſtricteſt examination of our Conſciences; we have ſearcht our affections, our thoughts, conſidered our Actions, and we finde none that can give your Majeſtie any juſt occaſion to abſent your ſelf from *Whitehall*, and the Parliament; but that you may with more honour and ſafety, continue there then in any other place.

Your

Your Majesty layes a generall taxe upon us; If you will be gratiously pleased to let us know the particulars, we shall give a cleer and satisfactory Answer: But what hope can we have of ever giving your Majesty satisfaction, when those particulars which you have been made beleeve were true, yet being produced and made known to us, appeared to be false; and your Majesty notwithstanding, will neither punish, nor produce the Authors, but go on to contract new jealousies and fears, upon generall and uncertain grounds, affording us no means or possibility of particular Answer, to the cleering of our selves: For proof whereof, we beseech your Majesty to consider these Instances.

The Speeches alleadged to be spoken in a meeting of divers Members of both Houses at *Kensington*, concerning a purpose of restraining the Queen and Prince, which after it was denyed, and disavowed, yet your Majesty refused to name the Authors, though humbly desired by both Houses.

The report of Articles framed against the Queens Majesty, given out by some of neer relation to the Court; but when it was publikely, and constantly disclaimed, the credit seemed to be withdrawn from it; but the Authors being kept safe, will alwayes be ready for exploits of the same kinde, wherewith your Majesty, and the Queen, will be often troubled, if this course be taken to cherish and secure them in such wicked and malicious slanders.

The heavy charge and accusation of the Lord *Kimbolton*, and the five Members of the House of

Commons, who refuſed no tryall or examination, which might ſtand with the Priviledge of Parliament; yet no Authors, no witneſſes produced, againſt whom they may have reparation for the great injury and infamy caſt upon them; notwithſtanding three ſeverall Petitions of both Houſes, and the authority of two Acts of Parliament, vouched in the laſt of thoſe Petitions.

We beſeech your Majeſty to conſider in what State you are, how eaſie, and fair a way you have to happineſſe, honour greatneſſe, plenty, and ſecurity; if you will joyn with the Parliament, and your faithfull Subjects in defence of the Religion, and publike good of the Kingdom: This is all we expect from you, and for this we ſhall return to you, our lives, fortunes, and uttermoſt endeavours to ſupport your Majeſty, your juſt Soveraignty and power over us, but it is not words that can ſecure us in theſe our humble deſires; we cannot but too well, and ſorrowfully remember what gratious Meſſages we had from you this Summer, when with your privitie, the bringing up the Army was in agitation; we cannot but with the like affections recall to our mindes, how not two dayes before, you gave directions for the above mentioned accuſation, and your own coming to the Commons Houſe, that Houſe received from your Majeſtie a gratious Meſſage, that you would alwayes have care of their Priviledges, as of your own Prerogative of the ſafety of their perſons, as of your own children: That which we expect, which will give us aſſurance, that you have no thought, but of peace and juſtice to your People,

must be some reall effect of your goodnesse to them in granting those things, which the present necessity of the Kingdom, do inforce us to desire: And in the first place, that your Majestie will be gratiously pleased to put from you, those wicked and mischievous Counsellors, which have caused all these dangers and distractions; and to continue your own Residence, and the Princes neer *London*, and the Parliament, which we hope will be a happy beginning of contentment, and confidence betwixt your Majesty, and your People, and be followed with many succeeding blessings of Honour and Greatnesse to your Majesty, and of security and prosperity to them.

The Additionall Reasons.

THe Lords and Commons have commanded us to present unto your Majesty this further Addition to their former Declaration.

That your Majesties return, and continuance neer the Parliament, is a matter in their apprehension of so great necessity and importance towards the preservation of your Royall Person and your Kingdoms, that they cannot think they have discharged their duties in the single expression of their desire, unlesse they adde some further Reasons to back it with.

I. *Your Majesties absence will cause men to believe, that it is out of designe to discourage the undertakers, and hinder the other Provisions for raising money for defence of* Ireland.

II. *It will very much hearten the Rebels there, and disaffected persons in this Kingdom, as being an evidence, and effect of the jealousie and division betwixt your Majesty, and your people.*

III. *That it will much weaken and withdraw the affection of the Subject from your Majesty, without which a Prince is deprived of his chiefest strength and lustre, and left naked to the greatest dangers and miseries, that can be imagined.*

IIII. *That it will invite and encourage the Enemies of our Religion, and the State, in forraign Parts, to the attempting, and acting of their evill designes and intentions towards us.*

V. *That it causeth a great interruption in the proceedings of Parliament.*

These considerations threaten so great danger to your Majesties Person, and to all your Dominions, that as your Majesties great Counsell, they hold it necessary to represent to You, this their faithfull Advise, that so whatsoever followeth, they may be excused before God and Man.

His

His Majesties Speech to the Committee, the 9 of *March*, 1641.

when they presented the Declaration of both Houses of Parliament at *New-market*.

I Am confident that you expect not I should give you a speedy Answer to this strange and unexpected Declaration. And I am sorry (in the distraction of this Kingdom) you should think this way of addresse to be more convenient, than that proposed by My Message of the 20 of *January* last to both Houses.

As concerning the grounds of your Fears and Jealousies, I will take time to answer particularly, and doubt not but I shall do it to the satisfaction of all the World. God, in his good time, will, I hope, discover the secrets and bottoms of all Plots and Treasons; and then I shall stand right in the eyes of all My people. In the mean time, I must tell you, That I rather expected a Vindication for the imputation laid on me in Master *Pyms* Speech, than that any more generall Rumours and Discourses should get credit with you.

For My fears and doubts, I did not think they should have been thought so groundlesse or trivial, while so many seditious Pamphlets and Sermons are looked upon, and so great Tumults are remembred, unpunished, uninquired into: I still con-

confesse my fears, and call God to witnesse, That they are greater for the true Protestant Profession, My People and Laws, than for My own Rights or Safety; though I must tell you, I conceive that none of these are free from danger.

What would you have? Have I violated your Laws? Have I denyed to passe any one Bill for the ease and security of My Subjects? I do not ask you what you have done for Me.

Have any of my People been transport with Fears and Apprehensions? I have offered as free and generall a Pardon, as your selves can devise. All this considered, There is a Judgement of Heaven upon this Nation, if these things continue.

God so deal with Me and Mine, as all My Thoughts and Intentions are upright for the maintenance of the true Protestant Profession, and for the Observation and Preservation of the Laws of this Land: And I hope, God will blesse and assist those Laws for My preservation.

As for the Additionall Declaration, you are to expect an Answer to it, when you shall receive the Answer to the Declaration it self.

FINIS.



England. Parliament
K
21

A MESSAGE

Sent from both Houſes of Parliament to the Kings moſt excellent Majeſty, the 16 of *March* 1641,

Concerning ſpeciall matters.



LONDON,
Printed for *Iohn Franke*, and are to be ſold at his ſhop next doore to the Kings head in *Fleetſtreet*, 1642.

A
MESSAGE

liament to the King's most
excellent Majesty, the

Concerning Special Matters.

May it pleaſe your Majeſty,

YOur Majeſties moſt humble and faithfull Subjects, the Knights, Citizens, and Burgeſſes of the Commons Houſe of Parliament, having conſidered your Majeſties Reply to their Anſwer, touching ſuch perſons as have beene licenced by your Majeſtie to paſſe into *Ireland*, doe moſt humbly beſeech your Majeſtie to believe, that they ſhall always with thankfulnes and joy receive from your Majeſty any ſatisfactory Anſwer to their juſt requeſts: And, as they hope, they ſhall finde in your Majeſty a readineſſe to rectifie thoſe things, which have beene done to their prejudice, ſo will they bee carefull to remove all apprehenſions of their Actions or Speeches, which may ſeeme to caſt any diſhonour upon your Majeſty.

For your Majeſties better ſatisfaction concerning the poſitive affirmation, that many of the chief Commanders now in the head of the Rebels (after the Ports were ſtopped by order of both houſes) have been ſuffered to paſſe by your Majeſties immediate warrant. May it pleaſe your Majeſty to conſider that herein they have affirmed nothing

but what they had cauſe to believe was true, the grounds whereof they humbly preſent to your Majeſty.

The firſt ground is this, that both Houſes of Parliament, (having upon your Majeſties commendation taken into their care the ſuppreſſion of the Rebellion of *Ireland*) had reaſon to be eſpecially watchfull over the Ports, becauſe the Rebels abounding in numbers of men for the moſt part ignorant of the uſe of their Armes could by no means become dangerous or formidable to this Kingdome, but by the acceſſe of Souldiers and Commanders, wherewith they were like to be furniſhed either out of *France* or *Flanders*, from both which places the paſſage into *Ireland* is ſpeedy and eaſie through this Kingdome, and thereof they could not chuſe but be very ſenſible of whatſoever gave liberty or opportunitie to ſuch a paſſage, as of a very hurtfull and dangerous grievance, for prevention whereof they did upon the ſeventh of *November* agree upon an Order and reſtrain all paſſage into *Ireland*, but upon due and ſtrict examination by ſuch perſons as were truſted to make thoſe Licences.

A ſecond ground that the other Licence granted to the Lord *Delvin*, and then acknowledged by your Majeſties Anſwer, were ſuch (both in regard of the perſons to whom they were granted, and the extent of the words in which they were granted,) as were apt to produce ſuch an effect as is mentioned in that poſitive Affirmation, that is, to

open

open a way for the paſſage of Papiſts and other dangerous perſons to ioyne with the Rebels, and to bee Heads and Commanders amongſt them, which is thus proved.

The Warrant granted to Colonell *Butler*, (ſince the order of reſtraint by both Houſes of Parliament) did extend to all Ports of *England* and *Scotland*, and did giue free paſſage to himſelfe and to his Company, without any qualification of perſons, or Limitation of Number, and this Colonell was himſelfe a Papiſt, had a Brother in Rebellion, and Generall of the Rebels in *Munſter*, was expected, and very much deſired by thoſe Rebels, who for a long time kept a Regiment to be commanded by him, as we have beene credibly informed.

The ſecond was granted to a Sonne of the Lord *Nettersfield*, which Lord had foure ſonnes in *England* ſince the Rebellion, one of which is ſettled in *England*, three others intended to paſſe into *Ireland*, and were all dangerous perſons being Papiſts, bred in the Wars, in the ſervice of the King of *Spaine*, and one of them lately become a Jeſuit.

The third to the Lord *Delvin* extends to himſelfe, and foure perſons more unnamed, that one of thoſe who ſhould have paſt with him is taken to bee a Jeſuite, and another who calls himſelfe *Plancket*, ſeems to be a man of ſome breeding and quality, and like to have beene ſerviceable to the Rebels, and to have done miſchiefe, if he had gone over.

The fourth to Sir *George Hamilton*, and three more unnamed; This Gentleman is likewiſe a profeſt Papiſt, and may be doubted to be of the partie of the

Rebels, one of that Name being mentioned in the inſtructions of *Sempill* the Jeſuit, amongſt divers other dangerous perſons of the popiſh party in *Scotland* and *Ireland*, which inſtructions were found in a ſhip ſtayed in *Cornwall*, which was going into *Ireland* with divers Jeſuits, ſouldiers, and others for the incouragement of the Rebels.

A third ground is this, That by vertue and Authority of theſe Licences, ſeverall perſons have paſſed over, which are now in Actuall Rebellion, and Joyned with the Rebels, and ſome have command amongſt them which is thus proved.

One Captaine *Sutton*, did by vertue and Authority of your Majeſties Licence imbarque at *White-haven*, in the Coompany of Colonel *Butler*, and was driven backe by foule weather; Whereupon the Colonell ſtayed, and went to *Cheſter*, but that Captaine reimbarqued himſelfe in the ſame Bottome, and paſſed into *Ireland*, where he went into Rebellion with the Lord *Dunſany*, and hath ſince obtained the place of a Colonell amongſt the Rebels, as we are very credibly informed.

Two of the Sonnes of the Lord *Nettersfield*, one a Jeſuite, and the other a Souldier, paſſed into *Ireland* in December laſt, both of them by vertue of your Majeſtes Warrant, as we have cauſe to beleeve, for that they went both together in one Ship, and the Licence acknowledged to be granted by your Warrant muſt needs be granted to one of them, ſeeing the other Brother, who lately endevoured to paſſe over, did produce no Licence, and upon his Examination doth

doth abſolutely deny that he had any.

A fourth ground (which we humbly offer to your Majeſty) is this, That your Majeſty cannot be aſſured that no other did paſſe upon your Licence, as your Majeſty doth conceive, and are pleaſed to expreſſe in your Anſwer, and that we had great cauſe to beleeve that divers other had paſſed over by your Warrant, beſides the perſons afore-mentioned, and that for theſe reaſons;

1. Becauſe we received ſuch a generall Information, that divers now in the head of the Rebels were paſſed by your Majeſties Licence, which being true in part, and eaſie to be effected, in regard of the Nature and extent of the Warrants, and probable to be attempted, in regard of the ſubtilty and vigilancie of that party, to make uſe of all advantages, ſeemed to deſerve credit, which we ſhould not have given to it, if it had beene a naked information without ſuch circumſtances.

2. Becauſe wee had concurring Advertiſements from *Ireland* and *Cheſter*, that divers Prieſts, Jeſuites, and popiſh Commanders had paſſed ouer, and were landed there, and particularly ſome of Colonell *Butlers* Company, and that the Officers of the Ports had kept no Entrie of the names of theſe perſons, or of the Warrants by which they were tranſported.

Theſe we hope will be ſufficient to perſwade your Majeſty to beleeve, that as we had ſome cauſe to give credit

credit to the ſaid Informations, ſo we had no intention to make any ill uſe of them to your Majeſties diſhonour, but did impute the blame to your Miniſters, who might have beene more carefull to have informed your Majeſtie of the Quality of thoſe perſons named in your Licences, and ſo to have limited them, that they might not have extended to others, as they did, how many and dangerous ſoever.

And they pray your Majeſty to reſt aſſured, that they ſhall alwayes be tender of your Honour and reputation with your good Subjects, and for this cauſe have made this true Declaration of the full ſtate of this matter, that they may thinke no otherwiſe of it then the truth, & in all things ſhall labour to eſtabliſh a good underſtanding and confidence, betwixt your Majeſtie, and your people, which they heartily deſire, and pray for, as the chiefeſt meanes of preſerving the Honour, ſafetie, and proſperity of your Majeſtie, and your Kingdome.

FINIS.

To the Knights, Citizens, and Burgeſſes of the Commons Houſe in Parliament now aſſembled.

The humble (a) *Petition of* Iohn (b) Salvin *in the County of Durham, Gent.*

Humbly ſheweth,

THat whereas the Inhabitants of ſeverall Counties have by petition to this Honourable Houſe made knowne theirs and the Kingdoms grievances, your Petitioner (though but a private member of the Commonwealth) ſuffering in like manner, moſt humbly addreſſeth himſelfe to this Honourable Aſſembly, for that his private injuries are not onely to himſelfe, but have relation to the publique, as by the ſequele will appeare.

Your humble Petitioner having beene here at London nine moneths, foure in obedience to the (c) Houſe of Peers, the other five about his moſt neceſſary and urgent occaſions, is now in great want and penury, occaſioned by ſome of his neareſt friends and familiar acquaintance who are (d) Papiſts, and of the moſt dangerous of that ſect in the County of Durham, yet through their wealth are countenanced in their unconſcionable wayes by the Biſhop of Durham his Officers, Doctor *Couſins* and others, (e) which Doctor *Couſins* had (and hath yet when hee reſideth in the County) reſort to Maſter *George Collingwood* of Dalden his houſe, a great Papiſt, and one of your Petitioners oppreſ-

credit to the ſaid Informations, ſo we had no intention to make any ill uſe of them to your Majeſties diſhonour, but did impute the blame to your Miniſters, who might have beene more careſull to have informed your Majeſtie of the Quality of thoſe perſons named in your Licences, and ſo to have limited them, that they might not have extended to others, as they did, how many and dangerous ſoever.

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sors, and there had conference with his Priests, with whom he holdeth correspondence. And the Bishop notwithstanding he knoweth the houses of (*f*) Dalden, Hobburne, Walworth, Thornley, Harbor-house, and other places in the County, to be receptacles of Priests and Iesuits, Nurseries of Popery, and to be frequented by the Papists, in greater multitudes on their Saints dayes and Festivals, then divers Parish Churches in the County by the Protestants on the Lords day; yet never did nor yet doth take course (in these dangerous times) to discover or suppresse them, and in time of common danger did make (*g*) deputy Lieutenants of those, whose wives he knew to be professt Papists, and their children so educated and brought up. Neither doth the Bishop wrong the County (onely) by his connivency and countenance to the Papists, but by his oppressions in imposing and gathering heavy and injurious assessements concerning the *Militia*, and other affaires of the County, great profits arising thereby to his (*h*) Officers and Servants, and in the exercising of his *Iure Regale*, the (*i*) Inhabitants of the County feele his heavy and oppressive hand.

That though the Bishop knew your Petitioner and his children to suffer in his estate, and for (*k*) Religion sake most unjustly, yet your Petitioners mother and uncle being rich Papists, found his favour, although the Bishop expresst himselfe upon the hearing of their most unnaturall dealing against your Petitioner and his children, that his mother and uncle did not deserve to have at their death Christian buriall.

That your Petitioners life and liberty (though therein pressive griefe, penury, and want, are in danger, (*l*) his rents and present maintenance wrongfully detained, your Petitioners mother and uncle withholding from him besides 120. pounds *per annum*, and hath daunted your Petitio-

ner 3000. pounds and more, and doe (m) endeavour to get all his lands at a great undervalue, whereby your Petitioner and his children ſuffer under the extremity of want and neceſſity, becauſe he will not condiſcend to their cunning and undoing practices.

That although his complaints may ſeeme ſtrange to this Honourable Houſe, being of a Nephew againſt an Uncle, a Sonne againſt a Mother, yet their (n) ſtrange uſage of your Petitioner and his children, will plead your Petitioners juſt excuſe to your Honours, as he fully can make appeare.

Your Petitioner therefore moſt humbly prayeth, for that he ſuffereth the ſaid injuries and oppreſſions by the malignant party ſupported as aforeſaid, and hath repreſented to your Honours nothing but what by his duty and the late Proteſtation hee ought to doe in the behalfe of the Church, King, and Common-wealth: That this Honourable and grave Aſſembly will bee pleaſed to regulate the ſaid dangerous enormities, by ſuppreſſing the aforeſaid (o) places and receptacles, which hitherto the Biſhop and his Officers have conniv'd at, and concealed, being places (as now the times are) knowne to be dangerous for entertaining Prieſts and Ieſuits, and their confederates, to have often meetings, and more now then before. And that the Biſhop and his Officers may make reſtitution of the moneyes they have illegally levyed and taken, to the oppreſſion of the whole County; and that your Petitioner may have ſuch reliefe againſt his Uncle and Mother, as from your great wildomes and charities his crying neceſſities may ſeeme to plead for redreſſe; whereof he humbly waiteth, never ceaſing to pray for proſperity on your conſultations, &c.

To the Honourable the House of Commons now in Parliament assembled.

The humble Petition of Iohn Salvin, *Gent.*

Sheweth,

THat in obedience to the agreement made by the Lords Commissioners at Rippon in the County of Yorke, your Petitioner did contribute with the Inhabitants of the County of Durham 21. pounds, 10. shillings for his proper part towards the maintenance of our brethren the Scots, during their abode there, which is part of the 26000. pounds that this Parliament was pleased to undertake the payment of, in November last.

That your Petitioner preferr'd his humble Petition to this Honourable House for a reimbursement of those moneys which he dutifully disbursed for the Republique, upon which Petition your Petitioner receiving this answer from some of the members of this Honourable House, that it would open a gap (if condiscended unto) to others to sue for the like satisfaction, which according to the present necessity, the publique engagement could not afford. To which exceptions your Petitioner in all humility, and under your Honours favour, conceiveth these satisfactory reasons in his behalfe.

1. That

1. That the County in generall, having ſent up Sir *William Lambton*, Sir *Thomas Riddell*, Sir *George Vane*, Knights, and *Thomas Daviſon* Eſquire, in December, to petition this Honourable Aſſembly in their behalfe, for repayment of the 26000. pounds, the publique neceſſities not affording it, reſts contented.

2. That none of the Contributors of that County have occaſion in that deplorable way to preſſe upon your Honours for reliefe, as your Petitioner hath. Firſt, for that he is neceſſarily to be here in towne about his urgent affaires. Secondly, for that hee hath two daughters in London, the one newly come out of Ireland, in want, and out of ſervice, the other very weak and infirme, ſpitting blood, and not able to make ſervice, both of them with your Petitioner like to periſh for want of ſuſtenance.

3. That in the ſtories of all Commonwealths, their benefactors have been found to have, if not reward, yet (in time of diſtreſſe) reliefe; wherefore your Petitioner doth humbly implore the Honourable Houſe of Commons to take pitty of him, and to repay your Petitioner in this his time of great need (for reliefe of him and his poore children) the moneyes hee (in duty) layd downe for the Common-good.

And he and they ſhall daily pray, &c.

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And he and they ſhall daily pray, &c.

(a) *Diſcovering, in the practiſes of the Biſhop of Durham, the hypocriſie and tyranny of the Prelates.*

(b) *Diſcovering in his private ſufferings the preſent dangers and grievances of the County and the Kingdome.*

(c) *As a witneſſe between Mr.* Smart *and Doctor* Couſins, *for which by the procurement of the Doctor and his Popiſh adherents this Petitioner is highly maligned of his friends, with whom they being* Papiſts, *the Doctor ſideth.*

(d) Rebecca Salvin *his mother*, George Collingwood *his uncle*, Lancelot Holby: *This* George Collingwood *is a very dangerous* Papiſt, *in great favour with the Biſhop, an agent for the Benedictines, and their Monaſteries, and was a collector in our County for thoſe monies the* Papiſts, *by way of benevolence, gave the Queene, towards the maintenance of the wars againſt the Scots. This* Lancelot Holby *is a dangerous* Papiſt, *in favour with the Biſhop and his officers, and a Factour and Agent for the Ieſuits and their Colledges beyond the ſeas, and doth ſue in their behalfe for monies &c.*

(e) *Doctor* Couſins *viewing the Altar at* Dalden, *being demanded by Mr.* Collingwood *what he thought thereof, made anſwer that if he had an auditory that did underſtand latine he would ſay Maſſe unto them, for he holdeth the Romans miſſall, and the new Service booke intended for Scotland, not to differ either in practiſe of Ceremony, or point of Doctrine. And Mr.* Maxton *a Prebend of the Church of* Durham *tooke a compariſon from a paire of bandſtrings, ſaying, there was no more difference betwixt the Service booke intended for* Scotland, *and the booke of Common prayer, then if one paire of the ſtrings ſhould be but a haire breadth longer then the other.*

(f) Dalden *and* Hebborne *are places neare and adjoining to the ſea, from whence are exported and imported* Prieſts, Ieſuits, Students, monies, bookes, *or what be advantagious to the* Papiſts.

(g) *Sir*

(g) *Sir* William Blaxton *deceaſed.* Gerard Salvin *Eſq.* *living.*

(h) *To Sir* William Darcy *at one time ſixty pound; to Mr.* William Mallory *one forty pound, and other monyes ſince; much monies to Mr.* Thomas Laton, *and* William Friſeul.

(i) Rowland Place *of* Dinſdale *Eſq.* *N.* Cooke *of* Redmarſhall. *The poore of* Medridge.

(k) *The petitioners mother being a* Papiſt, *preſently after his fathers death, took him from Saint* Julians *a Proteſtant Schoole in* Hartfordſhire, *and ſent him beyond the ſeas to be brought up in popery, to which, being very young, hee was by faire words ſoone wonne, but having ſince diſcovered the falſehood and treachery of that religion, is become a true and ſincere Proteſtant, and hath converted all his children whom he ſo educateth, for which his mother denieth him and them that maintenance that ſhould come from naturall and loving parents.*

(l) *By his tenant conſpiring with his* Papiſt *friends, who labour to buy his lands at a great undervalue, knowing the petitioner to be at a very low eb & not able for the preſent to help himſelfe under an unjuſt pretence, to have a leaſe to be made to him by the petitioner for his life, will come to no account, nor let him have his lands.*

(m) *Aſſiſted by* Edward *Wright the Counſellor at Law, who with them and the prieſt of* Dalden, *hath had meetings to that purpoſe, the petitioners mother and uncle having wonne* Edward Wright *by great fees and large gifts: my uncle holding this maxime never to faile, viz. That a man with money enough may prevaile, let his ſute be never ſo unjuſt, and may moreover wade through felony, murther and the like treaſon only excepted, in ſome of which he hath had ſucceſſe for himſelfe and others.*

(n) *Knowne to the whole County, for which they are accounted monſtrous.*

(o) *Where* Lancelot Holby, *as I am credibly informed, holdeth ſuſpicious and dangerous meetings.*

FINIS.

23

A DISCOURSE TENDING TO PROVE THE BAPTISME IN, OR UNDER The Defection of ANTICHRIST to be the Ordinance of *Jesus Christ*.

AS ALSO

That the Baptisme of Infants or Children is warrantable, and agreeable to the word of GOD.

Where the perpetuity of the estate of *Christs Church* in the world, and the everlastingnesse of the Covenant of Almighty GOD to *Abraham* are set forth as maine Grounds, and sundry other particular things are controverted and discussed.

By P. Barthone Lothorfolde
Rom sleichstreet

Stand in the way, aske for the old way which is the good way, walke therein, and you shall finde rest to your Soules. Jer. 6. 16.

If it be of God, *yee cannot destroy it, lest you become fighters against* God. Acts 5. 38.

Stand fast Brethren, and keepe the Ordinances or Traditions you have bin taught by word or by Epistle. 2 Thes. 2. 15.

LONDON,
Printed by *R. Oulton & G. Dexter*, and are to be sold by *Benjamine Allen* over against the signe of the *Angell* in *Popes-head Ally*, 1642.

The Epiſtle to the READER.

Courteous READER,

IT *ſeemeth to be the worke of this preſent age, to be upon the meaſuring of the Temple, the Altar,* and them that worſhip therin; *about the meaſuring of which things, though the truth and true meaſure be but one, yet the perſons meaſuring, are very various, and much differing, not only concerning the right underſtanding of the meaſure, but alſo concerning the things meaſured: hence it is that diverſitie of opinions and practiſes are found amongſt perſons concerning matters of* Religion *and* Godlineſſe, *amongſt which, the matter of this Diſcourſe is not the leaſt, but rather one of the greateſt differences in outward Religion, ſo as it, both on the one ſide and on the other, is as a Foundation to be built upon, in regard of many things, which muſt needs follow, according as perſons ſhall hold and beleeve one way or other; and ſo great a difference and diſtance doth it lead men into,* Rev. 11. 1.

that it admitteth of no healing, for till men be agreed about the matter of a thing (that being firſt eſſentiall) how ſhould they poſſibly agree about the thing it ſelfe. The things held forth and maintained, to wit, the Baptiſme *under the defection to be the Ordinance of* Chriſt, *and the Baptiſme of the ſeed of Beleevers to be Gods will and appointment, as alſo the things oppoſed, namely rebaptizing, or the new way of Baptiſme taken up by ſome, and the refuſing, or denying the Baptiſme of Infants, are in this Diſcourſe argued and diſcuſſed, not by way of Schoole learning, but by plaine inferences, and ſuch neceſſary conſequences as are not to be denyed. The oppoſite part, in regard of this Diſcourſe, are commonly called, by a Nic-name put upon them,* Anabaptiſts, *ſome of which, are my loving friends and acquaintance, whom I would not diſpleaſe, but rather pleaſe, whom I envy not, but love, but the truth is to be loved above all, being moſt deare and precious. Indeed theſe ſeeme to have the zeale of* GOD, *if it were according to right knowledge: they ſeeke after truth, and thinke they have found it, when they imbrace an error, which the further they goe on in, the further out of the way, which appeareth in that ſumme, they miſſe it only in the point of* Baptiſme, &c. *whereas others, (as by an Honourable Perſon was lately obſerved) erre in points of an higher Nature, as namely in holding* Free-will, *falling from* Grace, conditionall Election,

and

and denying Originall ſinne, *opinions accounted as deſtructive to the truth by the Godly. Indeed I have had great reaſoning within me, whether I ſhould conceale this Diſcourſe, and keepe it for private uſe, or make it publike, but minding what great diſtraction of minde, and unſetledneſſe doe attend not a few about this matter, and minding that ſome of the learned doe give in no further concerning* Baptiſme *of Infants or Children, then as a Tradition of long and ancient uſe, whereby many take occaſion to ſtrengthen themſelves, and to confirme others againſt the* Baptizing *of Children: I have adventured for the truths ſake, to make this common, hoping it may tend to ſome ſatisfaction and ſtay of mens mindes in this matter, and the truth and true ground of things may be the better wayed, and the truth ſome way furthered, and ſome perſons kept from ſuch wonderfull changes and rechanges as are found with them. Unitie or oneneſſe of minde among the Godly is an excellent thing, and greatly to be deſired, ſo it be in the truth, but* GOD *that of his Infinite wiſdome cauſeth good to come out of evill, cauſeth much profit to attend the variations of his Servants, the truth is the more ſought into and diſcovered, and cometh to ſhine forth more fully afterward,* The Children of the truth come to be approved, 1 Co. 11. 19. *ſo as the matter being ſo unavoydable, in aſmuch as the Scripture muſt needs be true, and every part there-*

of fulfilled. It were much to be deſired, that perſons would not be ſo much offended about the differences and variation that are in the matters of Religion and the ſervice of GOD, if they would conſider, that great darkneſſe had for a long time attended the world, by the prevailing of the man of ſinne, ſo as men coming out into the light, ſee men like trees as the Proverb is: And againe would minde, how great oneneſſe and agreement there is in thoſe that differ, agreeing in the maine points of Beliefe of one GOD, one Lord Ieſus Chriſt, touching his Natures and Offices; as alſo in the Doctrine of Iuſtification, Redemption, Sanctification, in the Doctrine of Free-grace, and perſeverance therein and many more, too large to be rehearſed here: And then on the other ſide would conſider, how that the differences among the Godly, are of inferior kinde, being only for the moſt part about outward worſhip, and the right way of ſerving GOD, wherein if any doe erre, he falleth
Ro 14 4. to his own Maſter, and his error cannot reach an other in way of prejudice or hurt, every one being to give an account unto GOD for himſelfe: I ſay if perſons did but minde ſuch like things, it would greatly abate of the prejudite that many have in their mindes, touching this matter, and it would take-off the offence of others, which without cauſe they have taken againſt ſuch as ſeeke after the truth by reaſon of this; for indeed it muſt needs be a great weakneſſe of minde and want

of

of judgement to be ſo highly diſpleaſed, as ſom are, with varietie of judgements among men, in matters of Religion: And however it is moſt certaine, that it is better there ſhould be differences among men, then that groſſe ignorance ſhould take place, or Papall Tyranny beare ſway and rule as it hath done, and yet doth too much in the world, and the ſame perſons that are ſo offended about differences of opinions, take little or noe offence at the ſame. In reading of this following Diſcourſe I ſhal deſire of thee Courteous Reader, whoever thou be, that thou wouldeſt not gather any ſuch concluſion, as if I held the Church of Rome a true Church, for indeed I am farre from any ſuch thoughts, holding that State to be the Mother of Fornications, the great whore Sodom & Egypt ſpiritually, according to the account of the Scripture. Now for this Diſcourſe ſent forth, if it ſhall come into the hands of the Learned, I deſire they would take no exception at any Tottologie or want of Art they ſhall finde in it, for the Author profeſſeth it not, and did applie himſelfe to weaker capacities, and ſo went over things the ofter that they might the leſſe miſtake or miſ-conſtrue his meaning. If it ſhall come into the hands of thoſe that minde the things as truths, which this Diſcourſe oppoſeth, I pray them to conſider the whole, and one thing with another, before they give judgement; and if it ſhall pleaſe any to make Anſwere, (whereat I ſhall be nothing offended) I deſire

they

they would pleaſe to meaſure ſuch meaſure as I have meaſured to them, whom I truſt I have not in the leaſt wronged; And if in Anſwere they can diſcover any error, I ſhall be content to loſe, ſo the truth may gaine. If any ſhall meet with this that are like to Gallio, *I only counſell them not to increaſe their bonds by mocking; and if they will not be warned, let them mock on. If any moderate and indifferent affected ſhall read this Diſcourſe, and gaine any knowledge by it, let them give the praiſe to* God. *And ſo forbearing to trouble thee Courteous* Reader, *with any thing further, I leave thee to the peruſing of it, (and the bleſſing of* God *to cauſe thee to profit) and reſt,*

Act. 18. 17.

Thine in the ſervice of Love,

P. B.

A DISCOURSE TENDING TO PROVE the *Baptiſme*, in the defection of Antichriſt, to be the Ordinance of JESUS CHRIST.

THE holy Scriptures doe very fully and clearly hold forth the perpetuity and continuation of the eſtate of the viſible or externall Church of *Chriſt* in the world, a plant of his own planting not to be rooted out for ever. This having continued from *Abraham* to *Moſes*, from *Moſes* to our Lord *Chriſt*, and from Him to continue till he ſhall come and deliver it up to his Father, that *God may be all in all*. 1 Cor. 15. The perpetuitie and abidingneſſe of this laſt period of the Church under the New Teſtament, it was foretold by Propheſie, *Eſay* 9.7. 59. 21. *Dan.* 7. witneſſed very fully, *Luke* 1.33. *Acts* 5. 29. *Heb.* 12. 29. and it is confirmed by Promiſe, in the 16. *Matth.* 18. 28. 20. theſe promiſes (as all other) *are yea and Amen*, ſtable and true for ever, and ſo to be accounted by all the Saints.

To all which places that give in witneſſe to this we might adde that in the 13. Heb. 8. *Jeſus Chriſt yeſterday, and to day, and the ſame for ever*, as in other conſiderations; ſo the Head, and Husband of his Church his Spouſe, his Body.

Certainly *Jeſus Chriſt* was never a Widower or Head, without a body, be that farre from any to think, which ſhould be if (at any time) his Church ſeaſed to be, or died out of the world.

This eſtate of *Chriſts* viſible Church being thus to abide, and abiding and continuing in the world, It hath abode and continued under the defection of Antichriſts uſurpation; or otherwiſe it hath abode and continued ſomwhere elſe in the world, as from under that defection, for ſome where remaining, it muſt be of neceſſity.

The defection and falling away under Antichriſt was very generall and marvelous univerſall, as appeareth by what is written, Rev. 13. 8. 16. And unleſſe the defection had bin ſo, how ſhould thoſe be the *firſt fruits unto God*, that firſt appeared in the dawne of the day (commonly accounted, and that not untruly, as I judge the Waldenſes) if there had bin any that had remained pure and undefiled, as in a Church way. Indeed the Greeks did not always ſubject to the Roman power, yet were very little ſhort in defection. I ſuppoſe according to the meaſure whereby the Romaniſt in defection are meaſured, they will ſtand or fall together. Truly it will be a piece of ſpeciall ſervice to the godly, and very thankfully accepted, if any could make it appeare, ſuch a continuance of the Church eſtate elſewhere

in the world, then (as afore ſaid) it would tend to the ſettling of things very much: and for my part, I ſhould bleſſe *God* for their diſcovery. If none be found able to make it appeare, as to have continued elſewhere (as I beleeve they cannot) then it will be more then probable, that it hath continued under the defection of Antichriſt, according to that of the 2 *Theſſ.* 2. 4. for ſome way, and ſome where it muſt continue. And as the Church that great Inſtituted Ordinance is to continue, and hath continued, ſo likewiſe the Ordinance of Baptiſme, by which the matter of the Church is differenced.

Now if what is before ſaid concerning the perpetuity of the viſible Church, ſhall be found a truth, and ſo eſteemed, then that muſt needs be found an errour, and ſo accounted, that ſuppoſeth or taketh that for a ground, which is the direct contrary, and flat deniall of this truth, to wit, That the Church hath ceaſed at ſome time, and bin utterly extinguiſht, and *Chriſt* a Widdower for a good ſeaſon, till by themſelves, or ſome others it was revived, and ſo came to live againe: Such as take this for a ground of their practiſe, they put their foot, and build upon the ſands.

But the way of new Baptizing, lately begun to be practiſed by ſome, ſuppoſing themſelves, and ſo others, not to have bin Baptized with the Baptiſme of *Chriſt*, hath no ground for its practiſe, but the ſeparation of the Church, and Baptiſme with it, as not remaining in the world. That they are utterly ceaſed where Antichriſt prevailed to exalt himſelfe, their practiſe doth fully declare, and that it is ſo,

they take for granted and indeed; ſo had they need, for to prove it they cannot; let that be minded, 2 *Theſſ.* 2. 4. *Math.* 16. 18. If it were ſo, that under the defection, the Ordinance of the Church, and Baptiſme ceaſed, yet that it no where remayneth in the world, may not be thought for the reverence of *Gods* Word before declared. But till this alſo be beleeved that the eſtate of *Chriſts* Church and Baptiſme, by which the matter is differenced, is no where elſe to be found, remaining in the world: there is no ground for this practiſe of raiſing Baptiſme, by perſons Baptizing themſelves: But rather there would be a ſeeking out the Church, where ſhe were to be found, and there receiving the holy Ordinance of *Chriſts* Baptiſme, as in a right line, and ſo be added to the Church, and from thence conveying the truth into theſe parts againe, where it had ceaſed. *In Sion* of old *God appointed the bleſſing, and life for ever*, and thither, from the utmoſt parts of the earth the godly repair'd, as they very well know. But they doe not beleeve ſuch a continuation, it is plain, and how ſhall they then ſeek there to light their Candle? they muſt ſeek, as they doe, to doe it ſome other way. To help their belief, or make it greater unbelief, I pray them to ſtudie that place, *Heb.* 13. 8. and ſee how they can reſolve the caſe, that *Chriſt* ſhould not have bin a Widower, and a Head without a Body: if his viſible Church had dyed, and left the world, till they, or other, a little ſooner, came and made him one againe, without his appointing, or leave, or conſent asked; a very mean opinion, unworthy our Lord, or any of his follow-

Acts 2. 47.
Pſalm 133.

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ers. And whether he will accept of this Spouse they make him, or reject her as a Harlot, may well be questioned; and the rather, seeing they have questioned it themselves once and the second time.

But I well know some are so filled with prejudice, that they have no patience to heare, or so much as to think of this matter of the Church estate remaining under Antichrists exaltation: I doe pray them setting aside prejudice, they would be pleased to assigne and set forth the error or absurdity, the hurt or dammage that cometh of such an opinion, that the Ordinance of the Church, and Baptisme, have bin in Captivity in Babylon, and there preserved by the power of *God* for a time, *&c.* and now by the same power brought out and restored to freedome and purity, *God* returning to build againe his Tabernacle, broke down and ruined, but not destroyed, as sometime of old the Church and Vessells of the *Lord* were in Babylon, and from thence returned. When it shall please any to set down the error, or hurt, or dammage, I doe promise with *Gods* leave, to consider of it, and happily it may alter my belief in this poynt. Acts 15. Esa 17. 8. 9. -11.

But now further Baptisme being lost and fallen out of the world and an Idoll, and likenesse come in the roome of it, the Church being ceased, to whom *Christ* gave his power; persons not having the Baptisme of *Jesus Christ*, but being unbaprized, all which the opinion and practise of New beginning Baptisme supposeth to be most true and certain, and thereupon doe ground their proceedings.

I inferre hereupon, that it is, and ever shall be

ſonnd unlawfull, and without warrant for any perſon, or perſons whatſoever, to attempt, or goe about
Mat.3.3.17. 11.13. Mar.9.12. the raiſing, erecting, or ſetting up of it againe, unleſſe the ſaid perſons have a ſpeciall and particular warrant from heaven, and a Commiſſion, as *John* the *Baptiſt* had. The Jewes (though blind could ſee this, that none but a *Chriſt*, a *Moſes*, or *Elias*, or a Pro-
Jo.1.15. phet from heaven might doe this; ſo as there being no ſuch to be found to reſtore, and newly to erect this Ordinance fallen out of the world, for any other to goe about the raiſing of it (as ſome pleaſe to term it) they ſhall but raiſe it from beneath (if not out of the bottomleſſe pit) Commiſſion being wanting in the actors of it, it ſhall be but only earthly and
Jo.3.31. from beneath. And it being asked of them, if the Jewes asked of *John* his Baptiſme, *whether it were from heaven, or of men?* It muſt needs be anſwered of Men, for no Commiſſion can any ſhew to raiſe Baptiſme
Mark.21.25 thus fallen out of the world, nor to Baptize themſelves, or others, being themſelves unbaptized, no more then *Nadab* and *Abihu* could ſhew for taking
1 Sam.13.8 other Fire, *Levit.*10. or *Saul* for ſacrificing in *Samuel's* abſence. If theſe ſhould be asked as were thoſe that would caſt out Devils in *Jeſus* name, without, Commiſſion, *Jeſus we acknowledge, and Paul we know*
Acts 19.15. *but who are ye?* whence came you? who gave you Commiſſion? they muſt needs remaine ſilent. Waiting is unavoidable in this caſe, till our Lord come, or ſend ſome one from heaven to reſtore, and newly
2 Chron.26. 18,19. to begin this loſt Ordinance: for, to doe otherwiſe, were to doe as King *Uzziah* did, or as did *Saul* in offering ſacrifice in *Samuel's* abſence, he conceiving

himselfe to be in a great streight, as indeed they are, and may well make themselves to be, that are of such opinion that Baptisme is lost, and fallen out of the world, and must be by them, as of necessitie, be gone againe and restored.

This their attempt is marvellous that they have not patience and do not waite, seeing they, or at least some of them, believe and expect our Lord *Christ* personally to appeare againe in the world, happily he may be angry at their sudden attempt, that they did not waite and tarry his comming, or at least, till he had sent them with speciall Commission as he did *Iohn the Baptist*, to prepare his way before him.

Now if any either have, or shall adventure to be so hardy and venturous, as to runne being sent, as of old some Prophets did, and shall set about the doing of this, without Commission and speciall warrant, they shall but produce and bring forth an Idoll of their own begetting, which shall be no Ordinance of *Iesus Christ* at all, or not according to their owne ground, having destroyed and made voyd their former Baptisme, a little error shall make voyd this also: and they shall still remaine without the true Baptisme of *Iesus Christ*, as before: in the subject made voyde their former Baptisme, and made them rejecting an Idoll, defect in power, and want of a right instrument that hath Authority, shall make this to be voyde also, and an Idoll likewise, worthy to be rejected: for if a man can receive nothing unlesse it be given him from above, and if every good gift be from above, from the Father of lights;

Ier 23.21.

Ioh.3.27.
Iam 1.

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This not having Divine Authority in the Inſtrument, and ſo is not from above, from Heaven, as *Johns Baptiſme was*, but from beneath of men earthly of no value at all; If default in the ſubject make a nullitie; an Infant of a Beleever, inſtead of a perſon of yeares, profeſſing Faith and Repentance, ſo is their opinion; then in like manner it muſt needs be, that default in power, and want of a Commiſſion, doth make voyd alſo: That is, when an unbaptiſed perſon inſtead of a Baptiſed, doth act it. The Commiſſion in the 28 *Matt.* 19. it is moſt plaine, it is to none but to ſuch as were Baptiſed, receiving it from *Iohn* that had Commiſſion to do it, and ſo as in a right line.

An Unbaptiſed perſon, what hath he to doe with it, or the acting of it? he may be ſure God never re-
Eſa. 1. 12. quired it at his hands: what warrant hath any Unbaptiſed perſon to Baptiſe himſelfe? he may be ſure
Jer. 7. 22. God never ſpake one word to him about it; as for example, there is none in this kinde to be found, not one in all the Scriptures; and truly, for a man to Baptiſe himſelfe, and ſo to begin Baptiſme, (which he muſt neceſſarily thinke is not remaining in the world as before) is ſo ſingular a courſe, and ſo differing from the way and practiſe of the Saints, that it diſcovereth it ſelfe to be erroneous and not of God: The people went to *Iohn* that had Commiſſion, *Paul* to *Ananias*, *Cornelius* to *Peter*, the *Eunuch* to
Mar. 1. 9. *Philip*, *Diſciples* to ſuch as were *Diſciples* before them; yea, our Lord himſelfe, the King of the *Church*, he went to *Iohn*: If any might take liberty
Mar. 3. 19. to himſelfe, ſure he might, but he minded the fulfilling

filling of right conſcelle, which how theſe regard it, I leave it to be judged by their practiſe, who will thus adventure to do as never any did before, namely, Baptiſe themſelves, and then others, when as Baptiſed perſons are in the world, which they will not repaire unto as our Lord did to *Iohn*: If they had queſtioned, as I have heard ſome, going over the Sea, they may pleaſe to minde the example of our Lord, that went over *Iordan* to *Iohn*, but it is likely, they queſtion their Baptiſme that went before them, whether it were true or no, it not being lineally deſcended, and indeed ſo have they cauſe; In like manner others do, and well may queſtion theirs, as fearing it is but ſome Idoll of their owne, as before is ſaid.

But all that can be ſaid availeth not to ſatisfie ſome, for by no meanes can they ſee how Baptiſme ſhould be Gods Ordinance, under the defection of Antichriſt. I anſwere, it may well be ſo that they cannot ſee this, nor yet that to be the Temple of God where Antichriſt ſitteth. *Theſ.* 2. 2. this is a great difficulty to many, but what then? may it not be a truth, and ſo indeed in the one and in the other, becauſe many cannot ſee it: yes certainly, unleſſe ſuch as cannot ſee it, had or might be thought to have infallible knowledge and underſtanding: *Nicodemus* could not ſee into the truth of the Doctrine of Regeneration, or the new birth: our Lord tould him of, yet it was a truth; and ſo is this of Baptiſme being Gods Ordinance, in or under the defection of Antichriſt, though ſome do not, and others cannot ſee it ſo to be: let ſuch minde that this is a myſtery, John 3.

yea myſteries ſtanding together, the myſterie of the Church, and the myſterie of Iniquitie; theſe being found ſtanding together, no marvaile if they be not ſo eaſily perceived particularly, eſpecially when perſons looke ſo fiercely upon the one, that they altogether looſe the ſight of the other, and cannot ſee it, and ſo ſay as *Nicodemus*, how can it be? To be able to diſtinguiſh aright of things, ſtanding thus together, namely Gods poſts from mens, and mens from Gods, is a point of great wiſdome, which the Lord give men underſtanding to doe aright.

Oh but the Baptiſme of Infants or Children is ſuch a matter as ſpoyleth all, and maketh voyd Baptiſme forthwith, where it is practiſed, ſo as ever ſince this came into uſe or practiſe in the world, Baptiſme hath there and then ceaſed ſo, as to be non of *Chriſt*. Indeed, if it doe make it voyd now, it did ſo at the firſt, and ſo it began to ceaſe, and there was a nullity of the Baptiſme of many before *Chriſt* died, or at leaſt before the Apoſtles left the world, for ought any are able to manifeſt to the contrary, I may ſafely affirme.

But touching the Baptiſme of Children or Infants, if it were an error as ſome ſuppoſe, and would have it; doth it then follow that it is a nullitie, and ſo voyd, becauſe an error is in it? if it were ſo, then is their Baptiſme, their Church, and all their actions, nullities and voyd, having error attending them, as they will confeſſe and muſt doe, unleſſe they will pleade perfection in their courſes, which I truſt they will not doe: ſo as now the queſtion will not bee concerning error, but concerning the nature and

degree

degree of error which conduceth to make voyd a matter, and ſo this of Baptiſme, and with reference to the quality and degree of error; it is evident, that as great error attends their new Baptiſme, as the Baptiſme of Infants, or theirs in infancie: let the matter of the eſtate of defection be added to it; So as here is no ground to goe upon, but that which leadeth into an endleſſe Labyrinth: and indeed, this ſome of them have come to ſee and to confeſſe, and ſo have rejected their ſecond Baptiſme alſo, and taken up a third, which in time no doubt, when their heate is over, and they have more ſeriouſly conſidered of it, they will ſee it to be as faulty as their firſt or ſecond, and that it is to be rejected alſo.

But if an error doe not make a nullitie, as it is moſt ſure it doth not, no though the error ſhould be great, then may the Baptiſme in and under the defection, be and remaine Gods Ordinance, notwithſtanding all the error or errors that attend it, or are in it: And indeed ſo it doth, ſo as there is no need of this new way never heard of in the word of *God*, namely of a perſons Baptiſing of himſelfe, and ſo others afterward, or others before he himſelfe being Unbaptiſed, when as they ſayd, perſons were before partakers of the true Baptiſme of *Ieſus Chriſt*, notwithſtanding there were ſome errors attending the adminiſtring of it to them; for all that the premiſſes will beare, or can be gathered in this matter concerning the ſubject, is but at the moſt, that perſons ſhould keepe back their Infants or Children from the Ordinance, leaſt they happily ſhould pro-

phane the ſame by overtimely uſing and partaking of it, and ſo tarrying till nature had given ſome ripeneſſe in ſpeech and utterance, and art by Induſtry in way of Education had done its part alſo, before ſeaven yeares they might become capable ſubjects, according to theſe mens ground, confeſſing Faith, and profeſſing Repentance, when they have never a whit more grace then they had the firſt day they came into the world, and in this way as I am informed, ſome in the *Nether-lands* are fully pleaſed and contented; a very empty buſineſſe.

But now very lately ſome are mightily taken, as having found out a new defect in the *Baptiſme*, under the defection, which maketh ſuch a nullitie of *Baptiſme*, in their conceit, that it is none at all, and it is concerning the manner of *Baptizing*, wherein they have eſpyed ſuch default, as it maketh an abſolute nullity of all perſons *Baptiſme*, but ſuch as have bin ſo *Baptized*, according to their new diſcovery; and ſo partly as before, in regard of the ſubject, and partly in regard of ſo great default in the manner: They not only conclude, as is before ſayd, a nullity of their preſent *Baptiſme*, And ſo, but addreſſe themſelves to be *Baptized* a third time, after the true way and manner they have found out, which they account a precious truth. The particular of their opinion and practiſe is to Dip, and that perſons are to be Dipped, all and every part to be under the Water; for if all the whole perſon be not under the Water, then they hold they are not *Baptized* with the *Baptiſme* of *Chriſt*. As for Sprinkling, or pouring Water on the Face, it is nothing at all as they

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account, and ſo meaſuring themſelves by theſe new thoughts, as unbaptized, they addreſſe themſelves to take it up after the manner of Dipping: but truly they want a Dipper that hath Authority from heaven, as had *John*, whom they pleaſe to call a Dipper, of whom it is ſayd, *that it might be manifeſted his Baptiſme was from heaven.* A man can receive nothing, that is, lawfull authority or power to *Baptize*, unleſſe it be given from heaven, which I deſire they would be pleaſed to mind, and they will eaſily ſee their third *Baptiſme* is from the Earth, and not from heaven, as *Iohns* was. And if this caſe be further conſidered, it will appeare at the moſt to be but a defect in the manner, and a coming ſhort in the quantity of the Element. It is a wonderfull thing that a nullity ſhould thereof follow forthwith; of which more may be ſeen in the ſame caſe before. Againe, that the ſubſtance of an Ordinance of ſo high a nature and great concernment, ſhould be founded in the Criticknesſe of a word, and in the quantity of an Element, is no leſſe marveilous to ſay no more. Oh but *Baptiſme* is a Buriall, as it is written, *We are Buried with him in Baptiſme*, &c. and we are raiſed up alſo to newneſſe of life. This Buriall and reſurrection, only Dipping can import and hold forth. Whereunto I ſay it is very true, that *Baptiſme* is a Buriall, and holdeth forth our Buriall and riſing with *Chriſt*. And ſo it is in regard of the perſon that is Baptized by Sprinckling, or powring Water on the Face, as they are pleaſed to ſay, they are under the water, and Buried. I deſire they would ſhew how elſe they were *Baptized* unto *Moſes* in the Cloud,

John 3. 17.

Colo. 2. 12.

1 Cor. 10. and in the Sea, when not ſo much as an hair of their heads was wet. But while they force *Baptiſme* to hold forth Buriall, *&c.* they loſe that which it holdeth forth equally with Buriall and Reſurrection,

Iſay 52 15. namely the ſprinckling of the Conſcience of per-
Heb. 10. 22. ſons in the blood of *Chriſt*; and the laver of Rege-
Ezek 36 25 neration, or waſhing in the blood of *Chriſt* that bleſ-
Heb. 12. 24. ſed Fountaine, imparted and held forth by Bap-
Act. 22. 16. tiſme, as well as Buriall and Reſurrection, which is
Heb. 10 22. wholly loſt in this way of inforcing, only Dipping
1 Cor 6. 11. to hold forth Buriall, *&c.* For all doe, or may know,
Rev 1. 5. that a thing Dipped in Water, is not therfore waſhed or made clean; neither is waſhing alwayes intended in the Dipping of a thing in Water. Indeed waſhing, to make cleane, is by the way of Dipping many times, that by putting the thing into Water, and rubbing of it, or the like, it might be cleanſed; which I conceive it was the way of their waſhing in thoſe times, and Countries, where Baptiſme was firſt begun; as it is the manner now in many caſes, eſpecially where there is much Water, and much filth in the thing waſhed.

And that it is or may be a laudable way eſpecially in the hot Countries, to dip a part rather then the whole, I will not gaine-ſay, but that waſhing (intimating waſhing in the blood of CHRIST) is the maine thing held forth in Baptiſme, I ſuppoſe it cannot be denyed, and that a little water ſufficeth to hold forth aſwell as a great deale, and that to one part (as the face, as the uſuall manner now is) as to the whole: So as he that is waſhed, needs not but to be waſhed in one part, and is cleane all, according as

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our Lord tould *Peter* (who it ſeemeth was of the minde theſe are of) who would have his hands and his head, even as theſe will have the whole, over head and eares, as men uſe to ſay, dipped, but not therefore waſhed as before. Joh. 13 9.

And furthermore to reſolve and determine how this totall dipping can ſtand with modeſty and ſhamfaſtneſſe, is a hard matter to be made apparant. If out of modeſty perſons ſhall uſe a linnen garment or the like, it will be very conſiderable, whether this is not to be modeſt above what is written: If that ſhall be reſolved, ſure thoſe veſtments muſt needs be very holy veſtments that ſhall be Baptiſed into the death and Reſurrection of *Ieſus Chriſt*: I ſuppoſe they may equallize the Surplice, if not excel it: being the fruit of voluntary Religion, both of them.

The *Romaniſts* ſome of them, and ſome of the poore ignorant *Welch* do uſe dipping, I thinke theſe will not ſay they learned this new truth of them, neither do I thinke they will hold their Baptiſme ever the truer for their dipping: I hope when they have further conſidered this matter, they may abate of the fiercenes of their opinion: ſo as to thinke that Baptiſme under or in the defection may be Gods Ordinance, ſo as there ſhall be no need of this new dipping.

But in aſmuch as this is a very new way, and the full growth of it, and ſettling is not yet known, if it be to themſelves, yet not to me and others: I will forbeare to ſay further to it.

And here let me declare how wonderfull ſtrange

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the thoughts of men ſeem to me in the minding of the things of *Gods* Ordaining, that if it happen that mens deviſes are added to them, or ſet by them, they conceive them to ceaſe and loſe their being: when as the things of God are more ſtrong and durable, then ſo eaſily to fade and vaniſh: It is moſt certaine that *every plant not planted by God, ſhall be plucked up*, but what is of God cannot ſo eaſily be deſtroyed: *Dagon* may fall before the *Arke*, and be broken to peeces, but the *Arke* be unſhaken, though among the *Philiſtines*, and from thence brought forth againe without any alteration of the nature of it, and the Veſſells in like manner brought out of *Babell*, without change of their relation, which thing, if perſons would minde, they would expect the ruins of *Babell*, and all mens Inventions, rather then to admit of any ſuch conceit of the ruine of Gods waies, by the devices of Satan, as if he were ſtronger then God.

Ma. 15.
Act. 5
1 Sam. 5.4.
Eſa. 1.8.

But woting well, that many have a vaine this way, to pull up the Wheate with the Tares, and to deſtroy Gods poſts together with mens, becauſe mens poſts are ſet neere unto them, and unleſſe they doe thus they thinke they do nothing at all, never minding any ſevering or diſtinguiſhing: I will leave the further proſecuting of this laſt trade at the preſent, and ſay ſomething of the fore part, where there is two things conſiderable as generall grounds, in the minding whereof, ſundry particulars will fall in. The firſt is the Covenant of Almighty God to *Abraham* and to his ſeed after him, in their generations. *Gen.* 17.7. It is an everlaſting Cove-

Ma 13.29.
Ezek. 43.8.

Covenant, as in the nature of it, ſo in the extent, being made to a thouſand generations, continuing to the time of Grace, being in force after the ſufferings of our Lord, as apeareth by that of the Apoſtle; *Yee are the Children of the Prophets, and of the Covenant*, and againe, *the Covenant is made to you and to your Children*, yea it did extend to the *Gentiles*, they were a part of the ſeed unto whom this everlaſting Covenant was made, as we ſhall further ſhew hereafter. This Covenant of Almighty *God* as it is everlaſting, and hath the ſame extent for ever, as ever it had; ſo it is a diſtinct thing from either of the Teſtaments, old or new; for let it be minded, there is but two Teſtaments, an old one by *Moſes*, a new one by our *Lord Jeſus Chriſt*, ſo the Scripture is cleare, *Hebrews* 8. one confirmed by the blood of Goates, *&c.* and the other in or by the blood of the Sonne of *God*: Now the Covenant to *Abraham* and his ſeed is neither of theſe two; the old it is not, nor any part of it, it was made 430 yeares before, and noe whit diſanulled, ſwallowed up or made voyd by the Teſtament of *Moſes*, as expreſſely the Apoſtle doth witneſſe, 3 *Gala.* 17. the new it cannot be, in aſmuch as it is, as before is ſhewed, 430. yeares older then the old, and to make it a part of the new as ſome do, is to ſubvert the order of *God* himſelfe, for ſo the new Teſtament by CHRIST the Sonne, ſhould be indeed the old, and the old by *Moſes*, 430 yeares after, ſhould be the new: alike miſtake it is, to make it a part of the old, or the old it ſelfe, as ſome doe, and ſo to count it legall and carnall and the like, when as indeed it is moſt gracious and hath nothing but free grace in it, and in all the

Pſal. 105.8

Acts 3. 25. 2. 39.

Heb. 8. 6, 7, 8.

parts of it, and indeed but for digreſſion from the matter in hand, I would ſay ſomething further about this matter, becauſe I know ſome will count this a new thing, but let them minde, that though a Covenant and Teſtament have a common and generall acceptance in the Scripture phraſe, yet in ſtrictneſſe of ſpeaking they are diſtinct and divers, and not the ſame.

A Teſtament can be confirmed noe otherwiſe
He. 9. 6. but by death or blood, ſo the Apoſtle, and ſo were both the Teſtaments old and new; but a Covenant is otherwiſe ratified, and a perſon may make divers Covenants, but he can make but one Teſtament, in aſmuch as he can die but once. Almighty God made one free gracious and everlaſting Covenant with *Abraham* and his ſeed, and two Teſtaments as we ſaid before, one by *Moſes* which waxed old, and one new by his Sonne *Jeſus Chriſt* our *Lord*: and though this may ſeeme new, let any in ſoberneſſe ſhew the error that attends it.

Now to returne to our matter, This Covenant with *Abraham* and his ſeed being a diſtinct thing from either of the teſtaments, and being everlaſting, and not made voyd by either of the Teſtaments, the ſeed of the faithfull muſt needs be intereſſed in it ſo long as it doth laſt and continue, but as before it is everlaſting, and ſo in the extent of it, ſo as the believing *Gentiles* and their ſeed are intereſſed in it and made *Abrahams* ſeed, they according as the Apoſtle declares in the 3 *Ephe.* 6. are made fellow heires and of the ſame body, and partakers of his promiſe or Covenant in *Chriſt* through the Goſpell: The promiſe or Covenant in the 17 *Gen.* 7. The *Gentiles*

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they be a part of the ſeed to whom the promiſe was made. *Rom.* 4. 16. which was made ſure and good when the partition wall was broken down, and there was neither Jew nor Greeke, &c. but all one in *Chriſt*. *Abraham* being made according to the promiſe of *God*, a Father not of one only, but of many Nations; that ſo in him and in his ſeed, *all the Nations of the Earth might be bleſſed*, he being made a Father to them all (not only to the Circumciſion, but to the uncircumciſion) according to the extent of the promiſe, and everlaſting Covenant of Almighty God unto him, in the fulfilling whereof the promiſe was made ſure and good to all the ſeed. *Romans* 4. 16. 17.

Gal. 3. 28.

Rom. 4.

Indeed the *Jewes* as branches of the Stock of *Abraham*, were broken off (yet not all) and the *Gentiles* grafted thereon, *Rom.* 11. 17. which was according to that foretold by *Chriſt*, the Kingdome ſhould be taken from them, and given to a people that would bring forth the fruite thereof, namely the *Gentiles* *Matt.* 21. 43. And ſo thoſe other ſheepe brought in, that were not of that Fold. *Iohn* 10. that there might be one Shepherd and one Sheepe-fold, and not two: the promiſe it being to ſeed and not to ſeeds; that is, to *Iewes* and *Gentiles* united together in one in *Chriſt*. *Gala.* 3. 16. from all which, and much more that might be ſaid, I take it to be moſt evident, That the Covenant to *Abraham* was everlaſting, and to continue for ever: that is did extend it ſelfe to the *Gentiles* as it did to the *Iewes*: to the Nation of the *Gentiles* that believe, as to the Nation of the *Jewes*: to the ſeed of theſe and their poſteritie now, as to them and their poſteritie of old. That they, to wit,

Children of the faithfull, are of the Church of *God*, and within the Covenant to *Abraham*, and ſo by juſt conſequence have a right to ſuch Ordinances as are the ſeale of that Covenant, as of old, namely to be Circumciſed with Circumciſion made without hands, and to be buried with *Chriſt* by Baptiſme: ſo as it muſt needs be a great wrong and violence to the Covenant of Almighty *God*, and injury to *Abraham* the Father of the Faithfull, to exclude ſuch as *God* hath not only neceſſarily included, but expreſt in that his everlaſting Covenant, namely the Lineall ſeed of the Faithfull: to forbid ſuch to come to *Chriſt*, as ſometime ſome Diſciples did, finding faule with them that bring them, as did thoſe, whom *Chriſt* blamed, muſt needs be a changing the everlaſting Covenant, and a bringing in a new *Goſpell* never learned of *Ieſus Chriſt*.

Colo. 2. 11.

Ma. 19. 13, 14.

Minding that former to be very cleare, that the Covenant is everlaſting, the ſame, of the ſame extent, the lineall ſeed of the faithfull within it: I now proceed to the conſideration of the ſecond thing, which is, That the eſtate of *Chriſts* Church, hath bin, and is ſtable and firm, abiding to perpetuity: ſome change in form and adminiſtration, but not in matter and relation. Proofe of this I ſhall ſpare, having done it before, to which I referre the Reader. Now all doe confeſſe, that Infants or Children before they came to yeares of underſtanding, were formerly a part of the Church, and true and lawfull Members, from *Abraham* to *Moſes*, from *Moſes* to *Chriſt*, what ſhould let them to be a part of the Church yet ſtill, and true and lawfull Members, ſeeing the Church or Kingdome is the ſame, according

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ing to that of our Lord before declared, *Matth.* 21. 43. And ſeeing the Gentiles they are fellow heires, (and but fellow heires) and of the very ſame Body or Church *Epheſ.*3.6.how can it be imagined on the part of any ſoberly minding the truth, that Children or Infants of the Faithfull, ſhould be now excluded, touching which GOD hath never ſpoken one word,but the contrary. Sure there is ſomething in the diſtribution which the Apoſtle maketh of the Church, Husbands and Wives, Maſters and Servants, Parents and Children, yea Children to be educated and brought up in the feare of God. What had he to doe with them,if *without*,as theſe account? And beſide, can any imagine that when the Jewes ſhalbe grafted in againe into their own Olive tree, *Rom.* 11. that then their ſeed ſhalbe excluded, and left out, as not any more capable of that grace and favour; ſure this were greatly to leſſen their comfort,and much to diminiſh of the grace of Almighty *God.* Ephe. 6. 1 Cor. 11.

Oh but (ſay ſome) what of all this? if it were ſo, there is no example in the new Teſtament for it?

Anſwer, no more there is no example for a perſons Baptizing of himſelfe, or to Baptize others,being himſelfe unbaptized: let any ſhew the latter; I ſhall undertake when he hath done, to doe the former. But there is precept, or warrant for the latter may ſome ſay,namely,that in *Rom.*10.6.7. *Say not who ſhall aſcend into heaven*,&c. Surely they are neare driven, that have no other proof but ſuch for their practiſe: *Nadab* and *Abihu*, and *Saul* might have made uſe of that proof to their purpoſe,and ſo might thoſe many Proſelytes, who from farre Countries came

came to *Hieruſalem*, and were added to the Church, they might, if they had bin as wiſe as theſe, have ſtayed at home, and Circumciſed themſelves, and ſo ſerved *God*: for in like manner they were not to ſay, *who ſhall aſcend into heaven*, the Word it being nigh unto them. But they knew otherwiſe, and ſo may theſe, that are to repaire to the Church, where ſhe is to be found; yea though they ſhould goe as farre as the Eunuch went, to *Hieruſalem*, or as the Queen of *Sheba*, that came from the utmoſt parts of the earth; yea, our Lord might have ſpared the labour of fulfilling of *righteouſneſſe*, in going over *Jordan* to *John*; he might have ſtayed at home, and Baptized himſelfe, the Word being nigh unto him. But it may be they have ſome other proofe that I doe not know of: indeed ſo have they need, or elſe they are in a poore caſe.

Mat. 12. 43.

But a great matter it is with ſome, that *Abraham* had two Sonnes, one borne after the fleſh of *Agar* the Bond-woman, and one borne after the Promiſe, by *Sarah* a Free-woman. This the Apoſtle ſaith is an Allegory, *Gal.* 4. In way of alluſion to theſe two, the Apoſtle ſaith that *Hieruſalem, that now is, is in Bondage, as was Hagar and her Sonne, but Hieruſalem that is above is free, the Mother of us all*: hence high Notions attend the minds of ſome, and upon this Allegorie not well underſtood, I ſuppoſe they build very ſtrongly, for the rejecting of Children from the Covenant, and putting of them from Baptiſme, the ſeale or ſigne of it; unto which matter I anſwere, and ſay indeed *Abraham* had two Sonnes of two Women, *Hagar* and *Sarah*, and theſe were Types of two ſtates of people, and did point unto the time of

grace

grace, when the truth and ſubſtance of this was fulfilled, when *Chriſt* came unto his own, and they received him not, but to ſuch as did, *he gave power to become the Sonnes of God*, ſo many as did beleeve in his name; thoſe that did not, as the greateſt number did not, they became bound, as *Hagar* and her Sonne, and ſo was the preſent ſtate of *Hieruſalem*, but the *Gentiles* beleeving (Children of the promiſe) with a remnant of the *Jewes*, were made free by the Sonne through beleeving, and were the *Hieruſalem* that was from above, the Mother of us all: The *Hebrewes* or *Iewes* were caſt out for unbelief, as the Bond-woman and her Sonne were for mocking, and ſo were in the ſame ſtate, and yet ſtill are, that *Iſmael* and all his poſteritie were: But ſuch as did imbrace the Sonne, and believe, whether *Iewes* or *Gentiles*, were made free by the Sonne that maketh men free indeed. And thus that Allegory is made good, and that Type fulfilled; and we *Gentiles* are as *Iſaac*, Children of the promiſe.

Jo. 1. 11.

Jo. 8. 36.

Gal. 4. 31.

Oh no ſay ſome, Children of the promiſe are true (they meane lively) beleevers, and Children of the fleſh are Infants: this is a marvellous underſtanding indeed; *Iſaack* lineally deſcending from *Abraham*, being an Infant, was the Sonne of promiſe, and ſo were his Lineall ſeed to a thouſand generations, that did proceed from him Lineally; of which Lineall ſeed, ſome were in time, lively beleevers, and ſome carnall and voyd of the Spirit; yet all the holy ſeed of promiſe.

I (may ſome ſay) it is true, under that Covenant it was ſo. I anſwere, the Covenant is ſtill the ſame, though the Teſtaments differ, which no way alters the

the caſe. I but (ſay ſome) it is ſayd, If we be *Chriſts*,
Gala. 3. 29. then are we *Abrahams* ſeed *&c.* I anſwere, it is ſo ſayd of the *Gentiles* in oppoſition to the *Iewes*: the *Gentiles* beleeving are *Chriſts* as before, and heires according to promiſe, and the promiſe is to the Parents and their ſeed, as to *Iſaack* and his ſeed. Then *Iſmael* might challenge right, might ſome ſay, *Iſmaell* I ſay was noe child of promiſe, and though hee were *Abrahams* Lineall ſeed, hee was caſt out, and ſo were the *Jewes* that rejected *Jeſus Chriſt*, and ſo ſhall it fare with the *Gentiles* when they will noe longer owne *Ieſus Chriſt*, they then ſhall be rejected
Rom. 11. alſo, and the *Jewes* when they ſhall come to beleeve ſhall be grafted in againe into their own ſtock and Olive tree. *Rom.* 11. A very high myſtery which the Apoſtle would not have men ignorant (to wit us *Gentiles*) of it, that we might feare and not be high-minded: but alas, ſome will be ignorant of it, whether the Apoſtle will or noe, and be high-minded alſo, and boaſt againſt the branches as carnall: and for lively beleevers, ſuch as theſe men meane; indeed truly, and I conceive not unproperly, they
Jo. 2. 2. may be called the ſeed of *God*, and his Sonnes being
chap. 5. 1. borne of him: and if *Abraham* be honoured by Al-
Rom. 4. mighty *God* to be called their Father, alſo he being a Father to all that beleeve; he of old, yea alwaies had ſuch among his ſeed, but knowne only to *God*, that only knoweth the heart and knoweth his own. As for theſe what ever they talke, they cannot as of certaine infallibility, ſhew us one of *Abrahams* Children according to this their ſenſe, but they muſt vaile the matter to charity, and if they would pleaſe to extend their charity but a little further,

they

they without any error or abſurdity, may take in Children alſo.

There are ſundry other Scriptures controverted about this matter and reaſons, *pro* and *con*, which for brevity ſake I will forbeare, and ſhall only here intimate, how uncomfortable a Doctrine this is, of denying the lineall ſeed of the faithfull to be of the Church, and within the Covenant of Almighty God, as of old, for from thence it muſt needs follow, that Parents doe beget, beare, and bring forth Children to the Divell: ſure he is much beholding to them for increaſing his Kingdome, but what ſad thoughts may hereupon attend them, I leave it to them to conſider that are of ſuch beliefe, and propound to them, whether they could not thinke it were as good to burne, as to marry, or at leaſt to be baren, as to be fruitfull and beare Children, and do ſuch ſervice to the Divell in the Augmenting his number. But it may be, they will thinke themſelves, that their children have no originall ſinne, and ſo reſolve the caſe juſt as ſome doe.

Indeed it ſeemeth, that ſuch like ſad and perplexed thoughts or reaſonings ſome of the Church of *Corinth* happily had, whereof they deſired to have reſolution from the Apoſtle, who telleth them, that if one perſon, either Huſband or Wife be a Beleever, then were their Children ho- 1 Cor. 1. 5
ly or ſeparate, otherwiſe they were uncleane or common: This is a very conſiderable matter; ſome knowne thing ſure the Apoſtle alludeth unto, that he ſpeaketh thus: we may take knowledge, that of old the Nation and Church of the *Iewes* was holy and ſeparate, and all Nations and people elſe, were common and uncleane: The ſubſtance of which matter ſtanding good, cauſeth the Apoſtle to inferre by way of a reaſon here, *elſe were your Children common or uncleane, but now are they holy or ſeparate.* This reaſon hath little force, or can give ſmall ſatisfaction to the *Corinthians*,

unleſſe ſome known thing were minded, or underſtood of them. This now is like to be ſomething which the Scripture had held forth, which muſt be this, that perſons not of the Church, nor within the Covenant, were common and uncleane. To omit the many places that might be produced out of the Law, wherein there is much ſtrength, which
1 *Cor.* 9. 13. apeareth by the Apoſtles alleaging the Law in a like caſe; That in the 10th. of the *Acts* will informe us concerning this very fully, where by a viſion *Peter* was taught, not to call any *common or uncleane*, namely the *Gentiles* that did beleeve in him: we may ſee what was counted common or uncleane: in a viſion the creatures of all kindes are ſhewed
Acts. 10. him, and he is bidden to eate, he replieth, he never eate things *common or uncleane*: that which *Peter* was taught by this, followeth, not to count the *Gentiles* beleeving, as common and uncleane, and this appeareth by his underſtanding of it. ver. 28. So the other beleevers accounted in
chap. 11. 3 like manner, thou wenteſt in to men uncircumciſed, and hadſt fellowſhip with them, which they accounted common and uncleane, ſo was the common ſenſe, as is evident, the *Iewes* meddle not with the *Samaritans*; *Ye know* (ſaith hee) *it is an unlawfull thing for a Iew to keepe compa-*
Iohn. 4. 9. *ny, &c.* but *God* hath ſhewed, that I ſhould not account any common or uncleane, that is, for his kindred or Nation, hee meaneth, ſo hee feare God and beleeve, otherwiſe the Scripture teacheth, that the beleever hath no part with the Infidell, but muſt come out and touch no uncleane
1 *Cor* 6.15 17. thing and be ſeparate: Thus is the Apoſtles ſenſe and meaning found out, a common and knowne thing: noe perſon whatſoever fearing *God*, and beleeving, are to be counted common or uncleane; and as not they, ſo not their ſeed or children: yea if but one of them be ſuch, which is a further extending of the grace and favour to them, for incouragement, with comfort to continue together, their chil-

Children being not uncleane or common, but the children of God, holy and ſeparate, which is the ſecond thing we are to minde, who according to the Scripture account and the reckoning of them, to whom the Scripture did belong, were eſteemed *holy and ſeparate* of old in the Law, *Deu.* 7. 6. 14. 2. 21. 29. 9. we may plainly ſee, and touching children in the 9 *Eſra* 2. it is ſayd, *the holy ſeed*, ſo in *Dan.* 8. 24 12. 7. the Apoſtle *Peter* alleadgeth an exhortation of the Law to this purpoſe, and applieth it: *Be yee holy, for I the Lord your God am holy*, 1 *Pet.* 1. 16. according to the ſubſtance of the truth known and held forth as before, wee are to minde the Apoſtle here, *now are your Children holy or ſeparate*, and ſo there is great ſatisfaction to the beleeving party, that however their children are the children of God and holy, whereas but only for them, they were but common and uncleane: yet now in regard of them, and their being in the Covenant, and of the Church, their Children are accounted as Children both unto God as of old, and holy: as it was ſayd of *Iſrael, the Sons which thou haſt borne unto me.* Thus is this latter ſenſe found out and diſcovered, and the meaning of the Apoſtle manifeſted, in way of the right of Children to the Covenant, Church eſtate and Ordinances (which they are capable of) holy things belonging to holy perſons, ſuch are Children, according to the account of the Apoſtle. Eze. 16. 20.

But the opponents of the right of Children to the Covenant, Church, Eſtate, and Ordinances, tell us, and would have us to beleeve them, that by *common or uncleane*, is meant, Baſtardy, or illegitimacie, and ſo they would have the ſenſe thus, elſe were your Children Baſtards or illegitimate, *but now they are holy*, that is, true borne or legitimate. Truly this is a wonderfull underſtanding, and that which holds forth no light at all, according to the Scriptures, to ſatisfie the *Corinthians*, with the Apoſtles reaſon,

if one be a beleever, then your Children are true borne, and not Baſtards: I ſay noe more to it, but that ſure it is a Baſtardly ſenſe and underſtanding of the Apoſtles reaſon, and that which will make a many Baſtards in the world, and they will hardly exempt themſelves from the number according to their own ground. But they tell us further, that the ſanctitie of the unbeleever to the beleever, is to his lawfull uſe, which is the ſame (ſay they) with the holyneſſe of the Children: To which I anſwere, it is an eaſy thing to ſay ſo, but a great deale harder to prove it: The
Tit. 1, 15: Scripture teacheth, *that to the pure all things*, namely lawfull things *are pure*, and ſo the wife to the Husband, and the Husband to the wife in Gods Ordinance; but the holyneſſe of the Children is an other thing, according to the reaſon of the Apoſtle before ſet forth, which I deſire may be minded, and I ſhall need ſay nothing further: and truly this point of outward or viſible holyneſſe or unholyneſſ: of commonneſſe, and being uncleane, is a point of great concernment, which for want of right and due conſideration great miſtakes doe attend perſons, but I may not inlarge to ſpeake of it here.

But yet ſtill the matter remaineth to be declared, that perſons ſo much ſtick at, and that is an example or precept for this practiſe of Baptizing Children, which before I ſpeake unto: I ſhall deſire firſt that they would minde what hath bin ſayd before ſeriouſly and without prejudice. Secondly I deſire they would give ſuch meaſure as they require to receive, namely, an example or precept for an Unbaptized perſon to Baptiſe himſelfe or others. Thirdly, I would pray them to conſider, whether they doe not thinke the Apoſtle would have ſpoken more particularly concerning the rejecting of Children, and keeping them off from the Church, the cuſtome being ſo ancient, that Parents with their Children came in together; an example of refuſing them

them lyeth rather on their part to ſhew. Laſty, I will indeavour to ſhew them ſome precepts and examples: And firſt for examples: It is evident, Children were Baptized aſwell as men of yeares, unto *Moſes* in the Cloud, and in the Sea. 1 *Cor.* 10. 2. this is a cleare example, and there is more in it then ſome are ware of.

Secondly, there is cleare examples of Baptizing houſholds, the Jaylors and *Lydia*, and the houſhold of *Stephanus* by *Paul* himſelfe, 1 *Cor.* 1. 16. and as theſe, ſo queſtionleſſe other houſholds, as well as thoſe three. It is a rare thing to think there ſhould be no Children. If Children with their Parents were not, as of old, to enter the Covenant, Church-ſtate, and Ordinance of Initiation, *Baptiſme* now as Circumciſion of old, ſurely the Apoſtle would not have ſpoken ſo generally, and eſpecially conſidering the Proſelytes alway of old brought in their Children with them, as a part of the whole: Yea I affirme it is a full example in force for a preſident to after times, that Families may, and ought to be Baptized; yea whole Families, for *Paul* Baptized the houſhold of *Stephanus*; and there is no example of putting by Children at all. And I further adde, that if a houſhold, or houſholds ſhould be tendered to Baptiſme, wherein there were Children or Infants, if *Pauls* example, and the other ſhould be alledged for pattern: I ſuppoſe they had need have an example at the leaſt, if not a Precept to refuſe the doing of it, unleſſe they would wilfully ſhew they are not the followers of him, as he was of *Chriſt*, that would have Children to come unto him, and not to be forbidden, there being no coming to him here, but in his Church, eſpecially when he hath ſayd that of ſuch are his Kingdome. 1 Co. 11. 1. Ma. 19. 20.

Thirdly, the Children of the Church of *Coloſſ* were Baptized as is plaine, the whole Church were buried with *Chriſt* in Baptiſme, as the whole Church of old were Cir-

cumciſed; and as of old, they were Baptized unto *Moſes*, as before. Now a part of the Church were Children, *Coloſ.* 3. 20, 21.

But further, there is the plaine order and command of *Jeſus Chriſt* for the Baptizing of Children, which I make appeare thus, *Abraham* was to be made according to *Gods* Covenant unto him, a Father of many Nations, and ſo were his ſeed to be: the Jews for a time, were the only people: but the time came, the Kingdome was to be taken from them, and given to a Nation, the Gentiles, that ſhould bring forth the fruit of it. Many Nations are to be *Abrahams*, and to have him for their Father. Now all theſe Nations, according to the expreſſe command of *Chriſt*, in the 28. *Math.* 19. are to be Baptized, and who dare gainſay him?
Ro. 4 18. Now however, it is poſſible, though nothing likely, there ſhould be three Families, and no Children in them; yet that there ſhould be Nations and no Children, is altogether impoſſible. But the Nation, and all Nations that imbrace *Chriſt*, are to be Baptized, according to *Chriſts* command, and ſo Children as a party, even as of old, they were a part of the Nation of the Jewes, and Circumciſed, yea and Baptized unto *Moſes* as before. The Nations that are made *Abrahams* ſeed; the Nations that are ſaved; the Kingdomes which ſhall become the Kingdomes of our Lord, muſt
Rev. 21. 24. needs receive *Chriſts* badge, and be Baptized according to his will and pleaſure, one part of thoſe being Children, not come to underſtanding. And upon what ground I know not, that any ſhould curtaile the Nations, which according to *Gods* promiſe, *Abraham* was to be a Father of, by cutting off one part, to wit Children, when it is ſo manifeſt a thing. Children were one part of the Jewiſh Nation, and equally intereſſed in the Covenant, and in *Abraham* for a Father alſo, aſwell as perſons of yeares. And that Nation when it ſhall be born againe in one day; ſhalbe compleat, and ſhall not

not be a part by leaving their Children behind them. This learning the Scripture doth fully and very plentifully teach; yet ſome will conclude, as an inconveniencie following thereon, that if it were ſo, then there muſt needs be Nationall Churches, which followeth no more neceſſarily from it, then tythes followeth from the Law, alledged about the maintenance of the Miniſterie, 1 *Cor.* 9. 14. The Inſtitution of *Chriſt* in the one and other carryeth the force, and is to be regarded.

But it may be ſayd, and is by ſome, that in the 28 *Mat.* 19. our Lord requireth, that they be firſt taught, and then Baptized, which Children cannot be; hereunto I ſay that this (firſt) is their owne queſtion, and an addition not to be ſuffered: Nations are to be made Chriſts Diſciples by Baptiſme, teaching is neceſſary before and after, concerning the knowledge of *God* in *Ieſus Chriſt*, if perſons of yeares are firſt to be taught the knowledge of CHRIST, and then Baptiſed, it doth not follow at all, concerning Children in the leaſt, which are alwaies included in their Parents; as the proſelytes of old were to be taught the knowledge of the God of *Iſrael*, before they were received to Circumciſion the Ordinance of Initiation, but not ſo their Children: indeed it were moſt unreaſonable to require it of them, or to refuſe them becauſe of it, when nature by time hath not done its part, yet if any will inforce this ſo as by wringing the noſe to cauſe blood, let them teach children of 10 daies old if they pleaſe, for to refuſe them Baptiſme, they may not, for no conditionall If, may be put in their caſe, as there was none in Circumciſion of old. If any ſhall ſay, thus we learne *Chriſt* of *Moſes*, I anſwere and ſay, it is very lawfull for us ſo to do, for he wrought of him: and ſurely it is a very froward & obſcure way of reaſoning, to ſet the Children, in way of opoſition to the Parents in the caſe of beleeving, & of intereſt in the Covenãt of Almighty God

God, which the holy Scripture never doth, nor teacheth us to doe, no not by one inſtance or example: in the Scripture, Nation is oppoſed and ſet in oppoſition to Nation; *Iewes* againſt *Greeks*, and other *Gentiles*, Families, againſt Families; and Beleevers againſt Infidells; but not Parents againſt Children, according as theſe men doe.

Thus both example and precept is ſhewed in the caſe of Baptiſme of Children, which if neither could have bin ſhewed, a juſt conſequence is a reall demonſtration of the will and pleaſure of God, as in other caſes, ſo in this of Baptiſme, and that may be gathered (and is fully) in the former part of this Diſcourſe, both negatively and affirmatively deduced: I leave the further conſideration of it, and the whole matter to be conſidered of by thoſe that love the truth; whom the God of truth lead into all truth for his Sonnes ſake, *Amen.*

FINIS.

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24.

AN ORDINANCE OR PROCLAMATION BY THE Prince of ORANGE and States OF Holland,

In Her Majeſties behalf, and at Her requeſt.

Wherein is expreſly commanded, that no Fugitive or Delinquent fled from the Parliament in *England*, ſhall preſume to come within ten miles of Her Maieſties Court, upon perill of their apprehenſion, and being ſent over into England to anſwer their accuſers.

Whereuuto is added the maner of ſcituation and ſetling of Her Majeſties Court at the Hage, the great and moſt ſumptuous entertainment of the Lady Elizabeth towards Her, with many other things of worthy note.

London,
Printed for *Andrew C.* and *Marmaduke B.* 1641.

AN
ORDINANCE
OF
PROCLAMATION.

An Ordinance.

UPon Her Maieſties going over into *Holland* with the Princeſſe *Mary*, to viſite the moſt noble Prince of *Orange*, in congratulation of thoſe many and Honourable favours, conferred upon this Kingdom, during his reſidence in *England*; Divers Delinquents that were fled from the Engliſh Parliament, upon accuſation of their iniuſtice in the State, and abuſe of the truſt repoſed in them, and impoſed upon them, for the adminiſtring of equity to the Subiects, made their repeal into *Holland*: Whereof the Lord *Finch*, formerly Lord Keeper of the great Seal of *England*, Secretary *Windebank*, chief Secretary of State to His Maieſty, and the Lord *Digby*, with divers others. All of which humbly deſired and emplored Her Maieſties Favour towards them, for to entertain them into Her Court: as thoſe which would apply themſelves in all obſequious duty to repair their loſt credit in *England*, by their good humble and diligent endeavours towards Her Maieſty: which Petition of theirs, Her Maieſty taking into ſerious and mature deliberation, conſidering with Her ſelf what an ill aſperſion it might iuſtly caſt upon Her, if ſhe

ſhould ſo much forget Her ſelf if ſhe ſhould entertain thoſe into favour, who were formerly diſfavourd for their miſdeamenours by her Parliament, ſhe forthwith requeſted the Prince of Orange who likewiſe moved the ſtates therein for the publiſhing of a ſpeedie ſevere and authoriſed Ordinance or Proclamation therein to command the abſence of all delinquents to the Parliament in England from her Majeſties Court, which was accordingly effected; The contents whereof follow.

The Proclamation or Ordinance by the Prince of Orange and the States of Holland to command abſence of Dilinquents from Her Majeſties Court.

WHereas we have connected and knit our ſelves in the boundes of Amity and a moſt filiall and reciprocall friendſhip with our moſt Royall Father the King of England and his moſt Honourable Parliament now conjoyned for removeall of grievances in the ſaid kingdome we are bound in all due reſpect, and more eſpecially, by the mutuall durie I owe his moſt ſacred Majeſtie, not to harbour or detaine any enemies to that ſtate or his Royall perſon in this kingdome, whereas therefore there are certain per-

pernicious and ill meaning perſons here found with us, who have been and ſtill are Delinquents to the ſaid houſes of Parliament, who have boldly undertaken to intereede by Petition to Her Majeſty, to be entertained into her Majeſties ſervice at her Court now holden at the Hage, it being contrary to the reſpect ſhe hath and doth continually owe to her Majeſtie, and that honourable aſſembly, as alſo ſo farre from her moſt reall intentions, as ſhe hath requeſted us, to ſhew thus much by Proclamation and Ordinance unto them as ſhall be contained in theſe enſuing particulars.

1. *That her Majeſtie doth not, nor will not by anymeanes accept, no nor ſo much as countenance their proffered ſervice towards her untill ſuch time as ſhall have ſatisfied the juſt and condigne cenſure of of the Parliament by clearing themſelves of theſe miſdemeanors whereof they are accuſed by that honourable aſſembly.*

2. *That She hath not, nor cannot aſcribe unto Her ſelf, the power of acceptance of any one into Her Maieſties ſervice, without His Maieſties leave, licence, and condiſcent.*

3. *That for theſe Reaſons alovenamed, to ſhew Her due obeiſance to His Maieſty, and love to the Parliament; She commands that none of the Delinquents to the ſaid Parliament, whatſoever ſhall preſume to intrude himſelf within the circute of ten miles of Her Court.*

We therefore out of the love we bear unto that illuſtrious King our Father, His Queen our Mother,

Mother, and their famous Parliament our friends, Do declare that if any of the Delinquents to the ſaid Parliament ſhould tranſgreſſe this Her Maieſties command ratified by us, by their coming within the aforementioned bounds, they be forthwith apprehended for breach of our commands, contrary to our Proclamation, and ſent into *England*, to receive ſuch cenſure as they have deſerved.

Given under our hands at *Delph*
this ſeventh of *March*. 1461.

The manner of Her Majeſties Court now ſetled at the *Hage* in *Holland*.

HEr Majeſtie at Her landing at *Fluſhing*, took Her journey immediately towards the *Hage*, paſſing through *Dorte*, *Middleborough*, and divers other Town: in their way there was the Lady *Elizabeth*, and divers of Her Carroches to give Her the more honourable entertainment. Thus with great ſolemnity was ſhe tranſported to the *Hage*, where ſhe took up a ſtation for Her Court, at a place called the new Pallace, in the Starre Street, with the Lady *Elizabeth*; the Prince of *Orange* to ſhew his moſt obſequious reſpect, gave eſpeciall order for a moſt acurate guard of his beſt

beſt and moſt able men, to begirt the town for Her Majeſties ſafety: There be infinites of the Dutch, that daily reſort thither to view Her Majeſties moſt royall Perſon; and nothing ſeems ſo welcome as Her Majeſties preſence amongſt them: The eyes of both nobility and communalty waiting with much fervency and advency of affection, to take a view of thoſe perfections by, and through which this Kingdom of *England* hath been bleſſed by the famous iſſue of ſuch royall ſtock, and poſterity. For the which our Land before Her, long time mourned, and which ſince hath been gratiouſly multiplyed by the bleſſing of God through the branches, proceeding from this Royall Vine.

FINIS.

FINIS.

A NEW PROTESTATION

Againſt the *PARLIAMENT* in

ENGLAND

AND ALSO AGAINST ALL

PROTESTANTS.

Made by the Rebels in *IRELAND*.

Which *Proteſtation* was read in the Houſe of COMMONS, *Ian.* 20. 1641.

Whereunto is added the two Petitions of the Inhabitants of the County of *Eſſex*, one to the Houſe of Peeres, *Ian.* 19. The other to the Committee of the Houſe of Commons ſitting at Grocers-Hall, *London*.

London, Printed for *John Thomas*, 1641.

PROTES

ENGL

PROTESTA

Which Protestation was

Whereunto is added the

the Subscribers of the County of

Heads of Peers, &c. in the

mittee of the House of

Peers, &c.

London, Printed

A Copie of a *Proteſtation* ſhewed to me by *Thomas Garreldin* of *Waterford* Merchant, about the 20. of *Decemb* laſt, I being with him and foure others appointed to watch at the Key-gate of the ſaid City.

THat whereas the Parliament of England, had taken away his Majeſties Royall Power from him, and had left him but the name of a King, we his Highneſſe Loyall Subjects of *Ireland*, doe proteſt to ſpend our lives and Eſtates to maintaine his Majeſties ſaid Royall Power and prerogative to him and his Royall Succeſſours.

And whereas the ſaid Parliament of England, hath vſed ſuch cruelty to the poore Catholiques of England as hath not onely extended to the loſſe of their Eſtates, but ſome of their lives, and intended the like to vs (had not the Infinite goodneſſe of G O D put it into our hearts to raiſe this warre for defence of our ſelves) we deſire this ſhould be publiſhed, that the world may take notice of our juſt cauſe we had to take vp Armes and require all to be ayding and aſſiſting to vs.

Thomas Monck.

To the Right Honourable the Houſe of Peeres.

The Humble Petition of ſundry of the Knights, Gentlemen, and other Inhabitants of the County of Eſſex, *in their owne Names, and in the behalfe of many others.*

Moſt humbly ſheweth,

THat we are truely ſenſible of, and dayly thankefull for your care, and paines, (withe the houſe of Commons) for the ſetling of the Church, and State, and that the reformation which is deſired, be much retarded, and your endeavours in a great meaſure, made abortiue, by the councells, and practiſes, of the malignant Partie, of Prelates, and Popiſh Lords; yet your indefatigable labours, we with all thankefullneſſe moſt humbly acknowledge, and yet we doe in all humillity repreſent to your moſt Honorable conſideration, our remayning feares, and grievances ariſing from the delayes of helpe to our Brethreu in *Ireland*, whereby they dayly lye under many inhumane villanies, and barberous cruelties, the feares from the Tower of *London*, the magazine of the Kingdome, which is intruſted in unknowne hands, and with one whom we cannot confide, in the defect of the Armes of our Trained Bands, which were not long ſince taken away, where-

whereby a maritant County is in Part left unarmed the putting ſome of our Gentlemen, out of Commiſſion for the Peace, becauſe they would not ſerve the turne, of preſent times, the not execution of Prieſts, condemned by Law, whereby that party are growne inſolent, ſeeing that Iuſtice againſt them is ſtopped, even in the time of Parliament, though they are Delinquents in the higheſt kind, the Prelates and Popiſh Lords ſtill ſitting, and Voting in your Houſe, a thing as we conceive, moſt incompatible to the Offices of the one, and no way fit to be allowed to the other (And laſtly our feares, are from the vnparrelled breaches of the Liberties of Parliament, which are the ſtrength and ſafety of your body, and the inheritance of the Subject, all which doe cauſe ſuch a decay of Clothing, and Farming (the two trades of our County whereby the multitudes of our People have lived) that we tremble to thinke what may follow thereupon.

Moſt humbly praying, that bleeding *Ireland*, may be ſpeedily, and ſtrongly relieved, the Towre of *London*, may be Committed, to ſafe hands, the Armor of Trained Bands repayred, and truſted with able and approved perſons, that the County may be put into a poſture of defence both by Land and by Sea, the Gentlemen which have beene (for their faithfullneſſe) put out of Commiſſion, may be reſtored, the condemned Prieſts executed, the Prelates and Popiſh Lords may be excluded your houſe, the Privilledges of Parliament, may be fully aſſured, and the worthy Members of it, (who have beene in an unheard of, illegall way endan-

endangered) may be vindicated, and receive reparation.

And your Petitioners doe resolue in all just and Honorable wayes, (according to our late Protestation) to maintaine the persons, and Priuiledges, of this Honorable Parliament, with our lives, and estates, against the enemies of God, the King, the State, and humbly pray. &c.

To the Honourable Knights and Burgesses of the House of COMMONS in Parliament.

The Humble Petition of the Knights, Gentlemen, Ministers, and other Inhabitants in the County of Essex.

SHEWETH,



NTo your Honourable House, that we are truely sensible of your great care, and extraordinary endeavours, to settle our Religion, and Peace, and daily give thankes to GOD Almighty for it; And we doe further in all humility present to your Honourable considerations, which we doe apprehend a great stop in Reformation of matters of Religion, and our selves together with you, and the whole Kingdome, to be in great danger of the Papists, and other ill-affected persons,

ſons, who are every where very inſolent, and are ready to act the parts of thoſe cruell blood-ſuckers in *Ireland*, if they be not ſpeedily prevented: by meanes whereof, our Trading, eſpecially of Clothing, and Farming, grew a great pace, to ſo great a dampe, as many thouſands are like to come to ſuddaine want. Nor can wee expect any redreſſe thereof, unleſſe the Biſhops and Popiſh Lords be removed out of the Houſe of Peeres.

Therefore we humbly pray, that you would earneſtly mediate his Majeſty and the Houſe of Peeres, That our Brethren in *Ireland*, may ſpeedily be relieved, And the Papiſts throughout the Kingdome be diſarmed, And that ſuch defects of Armes, as in your diſcretions, ſhall appeare to be meet, may be ſupplied, and this County and Kingdome, put into ſuch a Warlike poſture, as may be beſt for its defence, and ſafety, and that the Biſhops, and Popiſh Lords who as wee conceive, have hindered the Inceſſe, of your godly Endeavours, may be put out of the Houſe of Peeres, Not doubting but then our Petition formerly preſented to your Houſe, will receive a more full and ſpeedy anſwer.

And your Petitioners reſolving in all juſt and Honourable wayes, according to the late *Proteſtation*, to aſſiſt you, with our lives, and Eſtates, againſt the Enemies of GOD, the KING, and State, humbly pray to Almighty GOD, for your good ſucceſſe.

FINIS.


C R

26

NEVV LAMBETH FAYRE

NEWLY

CONSECRATED AND PRESENTED BY THE

POPE HIMSELFE, CARDINALS, BISHOPS, IESVITS, &c.

VVherein all *Romes Reliques* are set at sale, With the old *Fayre* Corrected and enlarged, Opening and Vending the whole Mistery of Iniquity.

By Richard Overton.

VVith remarkable *Annotations* declaring under what *Pope*, and in what yeare of our LORD every Relique and *Ceremonie* came into the Church.

LONDON, Printed By *R. O.* and *G. D.* 1642.

To the READER.

THis Veſſell once hath lane'd into the Maine
But being landed, muſt to Sea againe,
Her decks repair'd, and every place beſide
Shee'l venture once more on the falling Tyde
Fraught with more Reliques, *then ſhe was before*
Such as Romes Conclave *long hath kept in ſtore*
Ship-ſplitting Rocks, with fearce tempeſtious wind
Shee dreads not (READER *) if thou be'ſt but kind*
If Boreas *ſtorme, and all the* Winds *beſide,*
Thy kind acceptance will allay their pride,
be not prejudicate, but if thine eye
Pry out their faults, be pleaſ'd to paſſe them by.

Thus then, ſhe ventures, to preſent her Ware,
And bids you welcome to New Lambeth-Fayre.

NEVV

NEW

LAMBETH-FAYRE,

Opening and Vending the whole Miſtery of Iniquitie.

THe *Pope* of *Rome* to heare the great diſtreſſe
Of our *Lord Biſhops*, and their bad ſucceſſe
At the late *Fayre* of *Lambeth* was perplext,
And at their trading there was highly vext,
That in a fury (poſting thence amaine,)
He came to conſecrate the *Fayre* againe,
With * *Cardinals* (puſt up with *Roman* pride)
And lofty *Prelats*, and a world beſide
Of *Ieſuits*, Yea, *Hells* Infernall Gate
Was ſet wide open, to advance their ſtate,
From whoſe black ſulpherous ſmoak, there did ariſe
Legions of *Locuſts* (darkning all the skyes)
Thouſand of thouſands, *Monks* and *Fryers* ſtore
And *Virgin Nuns*, came to attend the WHORE,
'Tis endleſſe to expreſſe, ſuch was the *Traine*
That did preſſe after with their might and maine:
Such Troops of *Black-coats* came unto this *Fayre*,
Which caſt a ſable darkneſſe on the aire,
Which made my *Muſe*, to view that ghaſtly ſight,
To be afraid they'd turne the day to Night:
A numerous *Fleet* of *Ships* were richly fraught,
And all with ſafety to the *Land* were brought,
With ſacred *Reliques*, *Trinkets* long before
Expel'd this *Iland*, now were brought a ſhore
Which being done; the *Pope* did then prepare
Himſelfe, again to *conſecrate* the *Fayre*:
The ſtrange *Seaven headed Beaſt* pranc'd through the *Town*

Having

* *Pope Silveſter* the firſt appointed the Colledg of *Cardinalls* *Anno* 325. *Pope Marcellus* ordained 16. in *Rome* to baptize converts from Paganiſme, and for the buriall of *Martyrs*.

The Order of *Ieſuites* was the Invention of *Ignatius Colombinus* in *Siena* a City of *Hetruria* *Anno*, 1368.

* The Order of *Monks* firſt raiſed by *Baſilius Magnus* Biſhop of *Ceſaria* in *Cappadocia* *Anno*, 389.

Having ten *Hornes*, and every *Horne* a *Crowne*,
And on his back his *Holineſſe* he bore
Which was an *Emblem* of great *Babells* WHORE;
The *Cardinalls*, *Prieſts*, *Prelats*, and the reſt
Rode in ſtate after (*wondring at the Beaſt*;)
Who as he rode along did *conſecrate*
The *Fayre* againe to more propitious *Fates*
Which being done, and all their *Booths* were made,
With all things fitting for that holy *Trade*,
Vpon their *Booths* and *Stalls* for feare of evill,
Were *Croſſes* ſet to ſcare away the *Divell*.
The *Cryer* then commanded did proclame
The *Fayre* again, thus in his *Holy Name*.

O-yes-O-yes-O-yes.

(*a*) *Pope Benet* the 2. obtained the ſupremacy of *Emperour Conſtantine* and to be *Chriſts Vicar*, St. *Peters* Succeſſor &c. *Anno*, 667.

IT is decreed, ordered, and this day commanded by the Councell of all the holy Church, firſt of our moſt holy Father of Fathers a St. *Peters* Succeſſor, *Chriſts* Vicar, our high *Prieſt*, chiefe *Pontifex* and *Pope* of *Rome*, his *Cardinalls*, Arch-Biſhops and Biſhops, and of all the Clergie of the Holy Church, that (in the name of his Holineſſe, and of the bleſſed Virgin *Mary*, and of all the he and ſhe *Saints*) forthwith this holy and ſpirituall *Fayre* (thus conſecrated) ſhall begin, wherin all ſorts of ſacred Ware and *Babaloniſh Reliques* ſhall be ſet at ſale for the ranſoming of his impriſoned holineſſe, *William Land* Arch-biſhop of *Canterbury*, *Primate* and *Metropolitan* of all *England*, his Grace, with the reſt of his ſacred Brethren now in durance in the Tower for their moſt pious papall and Archprelaticall Proteſtation and Petition, and for the rayſing up ſupply for their Viaticall expenſes with us in our returne to *Babilon* the Great.

The ſaid *Emperour* gave to *Pope Silueſter* and his ſucceſſors, *Rome*, *Italy*, and the *Weſt* partsfor St. *Peters Patrimony* for ever.

Vivat papa Romanorum
In ſecula ſeculorum, Et ultra. Amen Amen.

(*b*) *Cardinalls* were appointed by *Pope Gregory* the 10. for the election of *Popes* *Anno*, 1272.

This done the *Pope* (in hight of *Romiſh* pride)
With (*b*) *Cardinalls*, and all the *Troop* beſide
Of *Hell ſmoak-vented Locuſts* ſhew'd their Ware
Which they brought with them to *New Lambeth Fayre*.
Heer's a rare *Head*, the *Pope* cry'd out amaine.
'Tis ſtuft with *Treaſons* full as't can containe,
Come buy this *Head*, 'tis fild with *Noble braines*,
Tak't in your hand, Ile ſell't you for ſmall gaines,
Would'ſt thou know how to ſway the *Royall Throne*?
Live like a *King*, and make a *King* like none;
'Ile ſell that *Art*, good as the *Divell* ere made;
Thou never ſee a beetter Man of th'Trade,

Buy

Buy *Treaſons* of the *Maker*, here are ſtore,
Vpon my word, I am *great Babels* WHORE:
Here's *Powder Plots*, Oh moſt admired *Ware*,
They'l blow up *Kings* and *Kingdomes* in the *Ayre*,
Come hither Sir, are you for *Sea* or *Land*?
Her's *Plots* for both, will fit you out of hand;
How like you 88. Oh ſuch a *Plot*
Will tame the fury of the curſed *Scot!*
Her's the late *Fleet*, the *Flemiſh Butter Box*,
Saluted lately with ſo many knocks.
But the beſt *Plot* that ever yet was found
Is now on foot upon the *Iriſh Ground*,
Oh here is ware will quell your proudeſt Foe,
And make him ſwim in blood where ere you goe!
Take but one *Dram* of this, and it will make
Both *England*, *Wales* and *Scotland* too to quake,
'Tis the rar'ſt one my *Holineſſe* hath brought
Vnto this *Fayre*, thus to be ſold and bought,
I brought a *Paterne* purpoſe for this *Land*
To bring the *Heretickes* to my command,
Buy't for its vertue, for it hath a power
To free my *Land*, and ſet him out 'oth *Towre*,
Here's *Faux* his *Brain pan*, for a *Quaffing Bowll*
To drinke an *Health* in *Treaſons* to his ſoul,
Gowries Conſpiracie, or what elſe may be
Fatall to *Kings*, and Triumph unto *Me*,
Here's *Straffords Witt*, will teach you how to ride
In *Charles His Waine*, and through the *Stars* beſide,
But like to *Phaeton* too buſie with the *Sun*
He was throwne out, and ſo his life was *done*.
Come hither *Sir*, doe you deſire to be
Greater then (*e*) *Kings*, or *Emperours* in degree,
Make *Kings* your (*d*) *Slaves*, and *Emperors* kiſſe your (*e*) *Toe*,
And to your *Highneſſe* make them barefoot goe?
I have that *Art*, no Mortall can compare,
Or ever bring the like to any *Fayre*:
Tis better then *Lawn-ſleeves*, for this will make
Not onely *Kings*, but *Kingdomes* too to ſhake,
Not many *Kings* ſurceaſ'd, I was *ſupreame*
Here in this *Ile*, but time hath turnd the ſtreame.

(*c*) *Pope Innocent* arrogated to himſelfe power to crown and deprive *Emperours*, *Kings*, and *Princes* at his pleaſure, Anno 1195.

(*d*) *Pope Alexander* the 3. compelled *Lewis* King of *France*, and *Henry* King of *England*, to be his Lackies. *Pope Adrian* was angry with the *Emperour* for holding the left Stirrop. Anno 1158.

(*e*) *Pope Leo* the firſt offered his feet to *Princes* to be kiſſed. Anno 850.

But though the thing be ſomething out of date,
Here's Plots to boot, which will renew its ſtate,
Come buy this *Gem*, then in ſmall time I hope
You'll prove a *Prelate*, but beware the *Rope*.
Here's ayd for th *Iriſh*, to ſubdue and quell
The *Proteſtants*, and ſend them thence to *Hell*:
Oh that curſt *Crew*, I have new *Plots* in ſtore
To ſhed their blood and leave them in their Goare,
Millions of Money I have had ere while
For ſtratagems invented for this *Ile*,
Well let them thrive, *I* may ere long I hope
*S*new them a trick thus to abuſe the *Pope*,
My eldeſt *Son* ſole *heire* unto my *Powre*
Whom they moſt falſly have clapt in the *Towre*,
I will redeeme if in this ſacred *Fayre*,
I can get money for my popiſh ware,
Ile be reveng'd, or elſe my *T*riple-crowne
*S*hall lye at ſtake, to credit his renowne,
You that affect his ſacred holineſſe
Ile ſell you plots will free him from diſtreſſe.
Come buy them *Tribe of Levi*, for I know
You'd free your *Primate*, if you knew but how,
Come here ye *Dum-Diegoes*, view and ſee
My *Romiſh Conclave*, come and buy of me,
If you want Treaſons or confounding Plots
To conquer *England* and ſubdue the *Scots*,
Here buy this plot, and take it on my word,
It is the beſt the Divells in hell afford,
I have a thouſand thouſand Divells to bring
Tydings from Nations, and from every King,
How *S*tates are ſway'd, and how they'r wheeld about,
*S*ome at the court, and ſome with rable-rout,
That I know when the fitteſt time will be
To make a commick ſtate a tragadie,
Whereat my muſe began to ſtart aſide
*A*s one that ſcarce durſt longer there abide
To ſee ſuch *Sparks* of *Velvet*, as came there
To cheapen treaſons; but I will forbeare,
To nominate, to whom the Pope did vent
*A*ccurſed *Plots* to breake our Parliament:

To see such trading there my Muse resolu'd,
To try else where what other things were sold,
And thence departing further she espi'd
The *Roman Cardinalls* in glorious pride,
Their stalls were so adorn'd with severall kinds
Of Babels Trinkets to content their minds,
Which made her wonder, wondring did behold
*Saints in their blood lye groveling on the mould,
Their Shops and hangings were besmear'd with blood
Of Martyr'd soules, which had their Lawes withstood,
Gazing at this, the next thing that she saw
Were bleeding hearts, squeez'd in a griping paw,
Dividing aire with hell-breath'd Dialect
In these harsh tearms, Oh now I could discect,
Thousands of soules, thus peecemale in my spight
Though their curs'd Wives and Children were in sight,
Here are devises for to torture those
That shall his *holinesse* or us oppose,
Our *Spanish Inquisition* if you'l buy
'Twill fit you for all tortures presently,
This I brought with me 'cause I heard of late
Your *High-Commission* is grown out of date,
Here's a conceit will make both great and small
Nations, and peoples, kindreds, tongues and all,
Bow to your *Marke*, and number of your *Name*
That none shall buy or sell without the same.
Then cries another here is *Purgatory*,
Limbo Infantum, *Patrum*, and the Story
Of *Bell* and *Dragon*, *Tobit* and his *Dogg*
Come buy these *Trinkets* and away lle jogg,
Here's the *(f) Decretals* *(g) Pardons* for the dead
Indulgences the holy *Crosse* and *Bead*,
The next to him a salvage *Bonner* stood
Much like the other that was dipt in bloud,
And he sold fire and faggots to torment
And burne the *Saints* up all incontinent,
Another he had got a world of *Spits*
With *Instruments* to hack them all to bits,
Another he sold *Hunger Thirst* and *cold*
With loathsome *Goales* for such as should be bold,

* Persecution for conscience came in under *Pope Pelagius 2. Anno. 582.* after established at the great Lateran Councell, *Anno*, 1215. retained in *England* by bloody Bishops and their Courts to the yeare 1641.

* Foretold *Rev.* 13. first affixed by *Boniface* the first, granted by *Emperour Phocas* a Tyrant, and *Emperour Constantine 2.* Obtained by *Pope Benite* the 2. *Anno.* 669.

(f) *Pope Leo* the third, decreed that all mens judgements must be subject to the *Popes* decrees, *Anno*, 817.

Nicholas the first, that they should be equall with *Gods* Word, *Anno*, 871.

Once

Once to controle them in their papall sway,
Or dash their glory with an heavenly ray,
But the most hideous gastly sight of all
Was a fierce Fiend, an other *Cardinall*:
For in his shop with horrour and amaze
Were all the tortures us'd in former dayes,
The ten hot *Persecutions*, in their rage,
And all the rest us'd in this present *Age*,
Were there at sale, that he appeard to be
More cruell farre then sterne *Tesiphone*,
Snakie hair'd Megera, *Alecto* felt,
Are scarce so cruell in th'Infernall *Cell*,
Sometimes his shop was fild with sulphurie smoak,
One would have thought his chapmen would'been choakt
Then presently the fire and faggot blaz'd
Which made my muse affrighted stand amaz'd,
To see such Millions frying in the fire
While this stearn *Tyrant* gnash't his teeth with *Ire*,
The *Skins* of Saints, their *Tongues*, their *eyes*, and *eares*,
Were there at sale with floods of brinish teares.
Weary of this, my Muse display'd her Wing
And soaring higher heard the welkin Ring,
With various voyces chattering in the Ayre,
To sell their *Trinkets* in new *Lambeth-Fayre*:
Bald-pated *Fryers*, with th'Infernall *Traine*
Of *Romish* Vermine cri'd with might and maine,
Their severall *Trinkets*, *Priests* and all the rest
Of *Hell*-sent *Locusts*, that came with the *Beast*,
Cald to their chap-men, swearing by the *Masse*
Their ware was such as through the World might passe,
(k) *Anthems* and (l) *Hymnes*, and (m) *Dirges* for the dead,
The (n) *Latin Masse* with the *Incarnate Bread*,
Bell Book and *Candle*, to accurse all evill,
And (o) *Holy water* to affright the *Devill*,
Divine (p) *Procession*, holy (q) *Pilgrimage*
All sorts of *Whimsies*, fit for every age,
Fresh *Avie Maries* from the holy function,
Cream, (r) *Salt*, and *Spittle*, with the (ss) sacred *Unction*,
Orders for (t) *Priests*, (u) *Monks*, (w) *Friers*, and the nest
Of *Abbie Lubbers*, Priors, and the rest,

*It was decreed at a Counsell wheld at *Lions* under *Pope Gregory* the 10. Anno 1271. That all *Parsons* and *Vicars* should be called for ever after *Priests*, & no more *Prelats*,

(k) *Pope Gregory* the 1. devised *Anthems*.

(l) *Pope Damasus* added *Hymnes* to the *Service*.

(m) *Pope Pelagius* the 1. *Ordained* Funerall *Dirges*, with *Masses* of *requiem* to be sung For the dead. Anno 552.

(n) *Pope Greg.* the 1. Ordained the *Office* of the *Masse* Anno 590. Authors of the *Masse*, *Gregory*, *Gelasius*, *Stricius*, *Clement*, *Alexander*, *Pelagius Sergius &c. Popes*.

(o) Invented by *Alexander* the 1. Anno 110.

(p) First commanded by *Pope Agapetus* Anno, 533.

(q) *Pope Cletus* allowed *Pilgrimages* Anno 81.

(r) *Oyle* and *Cream*, brought in by *Pope Clement*. Anno. 92.

(ss) Appointed for dying *Persons*, by *Pope Felix* 4. Anno 525.

The

The *shirt* of *haire*, the (*w*) *Pyxnaues* and the (*y*) *Crosse*,
Prayers unto Saints, and such like popish drosse,
Shroving of women, with such pritty knacks,
To calculate the *Starrs* upon their backs,
Morning Orisons, prostrate on their beds,
And (*z*) *Virgin Nunns* cri'd out their *Maiden-heads*:
Omne Venale others cry and call
Here's *Money Pardons* to forgive you all.
You that are *Bladers*, and doe desire to roare,
Here's *Dispensations* for to wench and whore,
Here's *carnall Merits*, *Rites*, and *Innovations*,
And *Ceremonies*, for all kind of *Nations*.
(*a*) *Vitalian* Cri'd with *Organs* on his back
Iust fidler like, what Musick doe you lack,
And dancing after, (*b*) *Guido* 'gan to play,
And quaver'd out, *Vt*, *Re*, *My*, *Fa*, *Sol*, *La*,
Lay out your money, others cry 'tis drosse
Here's (*d*) *Paschall Tapers*, (*e*) *creepings to the crosse*,
(*f*) *Temales* for soules departed, (*g*) *iacred Palmes*,
(*h*) *Hermits apparell*, consecrated *Almes*,
Here's (*i*) holy fire for *Easters Eve* to heat
Your stomacks to concoct your *Sunday's* meat,
(*k*) *Church Consecrations*, *Ornaments* of *gold*,
And *hallow'd Golgotha's* (*l*) *Calixtus sold*,
Collects and *Rispends* (*m*) *Gregory* calls aloud:
And (*n*) *Sabian* with his *Bells* ran through the croud,
Iejune (*o*) *Telesphorus Iack-a-lent* did bring
(Brought hither first by *Carcumbertus* King.)
Then presently *Pope Ioan* cries as she rides,
My back, my back, my belly and both my sides,
And in a fury cals (as she were wild)
Come hither friends, and buy this holy *Child*,
And *Innocent* to wash of *Adams* sinn,
Brought *holy water* to *baptize* it in.
Synods and Counsells, others came to vent,
The *Lateran*, *Nicene*, *Brabarence*, and *Trent*,
The *Orleans*, *Lyons* endlesse is the kind
Of various *Reliques* that are yet behind,
All there at sale: But in the very pride
Of this *New Faire*, my prying Muse espi'd

(*w*) *Pope Anacletus* ordained *Priests* for every Town, village &c Anno 101.
(*x*) First *Monastick Order* began under *Pope Damasus*, first raised by *Basilius magnus Bishop* of *Cesarea* in *Cappadocia*. Anno 380.
(*y*) *Pope innocent* 3. in the 18. Yeare of his papacy ordained *Fryers*, there be nine severall *Orders* of them.
(*z*) *Pennance*, was invented by *Pope Nicholas* the first.
(*y*) *Crosse* in *Baptisme* first commanded by *Pope Clement*. Anno 92.
(*z*) *Pope Iohn* the first raised up the *Order* of *Nunns*.
(*a*) *Pope Vitalian* first brought in *Organs* into the Church, Anno 658.
(*b*) *Guido Aretinus* the first, devised these six notes.
(*d*) *Pope Zepherinus* ordained the *Paschall Taper* to be Hallowed, Anno 414.
(*e*) *Pope Gregory* the first brought *creepings to the Crosse* into the Church.
(*f*) By *Gregory*.
(*g*) *Ibid.*
(*h*) The first

An ugly *Owle* came fluttering through the aire
On purpose sure to view their popish ware,
Much like that shreching broad-fac'd Bird of night
Whose three dayes daring presence did affright,
Romes mighty Senate, that they durst not stay;
But thought it was the Divell, and ran away.
Even so this *Owle* (pearch'd on the top of all.
The sacred *Crosse* fixt on the *Pope* his stall;
Which when they saw some gan to hoote, and fling
Their *Crosier Staffes*, to make her take the wing,
But this bold *Bird* of darknesse would not rise
Doe what they could, but staring with her eyes,
Out-fac'd them all, which presently amaz'd
The *Pope* himselfe, who thought the Divell had gaz'd;
That in affright they pack'd up all their *Ware*,
For *Rome* againe, and left *New Lambeth Faire*.
But our more bolder *Bishops* not affraid,
Of *Owles*, nor *Divells*, were nothing dismay'd,
But with undanted Courage all amaine,
Came to this *Fayre* thus consecrate againe,
The *Cleark* ofth' *Fayre* was presently bespoken,
To give them liberty their *Stalls* to open:
Proclaim't againe, the *Bishops* all they cry'd,
Wee'll try if we can longer here abide:
The *Clerke* gave leave, the *Cryer* on a Hill
Standing, began to cry with voyce so shrill,

O yes, Oyes, I doe cry,
The Bishops Trinckets who will buy?

This being done of *Bishops* all the Crew,
Began with speed, their wearing Robes to shew,
And with extended voyce, they all did cry,
Come Customers, see what you lack and buy,
Here's *(b)* Vestments Consecrate, all sorts and sizes,
You may have here, if you'll come to the prises:
Buy Fayrings for your Children, here are toyes,
Fit for your purpose, be they Gerls, or Boyes;
Caps for your Boyes, to hurle into the aire,
And *Beads* for Gerles, are here in *Lambeth Fayre*;

What

began under *Pope Silvester*. Anno 315.

(i) Holy fire ordained by *Zozimus*.

(k) *Pope Ignius* first ordained Churches to bee hallowed, Anno 143.

(l) *Pope Calixtus* first ordained Church-yards, and the hallowing of them. An. 222.

(m) *Pope Gregory* first, and *Pope Gelasius* first brought them in.

(n) *Pope Sabian* first brought Bells into the Church. Anno 603.

(o) To prevent Shee Popes it was decreed that at their election they should sit bare arsed in a hottomlesse Chaire, and a Cardinall with all humility should groape with his hand whether &c. if he had them, then the Cardinall should cry, *Testiculos habet*, answer *Deo gratias*. Anno, 860.

* About the yeare 148. lived a priest called Fidus, 150. yeares after Iohn the Apostle, who would that young children should bee baptised upon the 8. day. But Cyprian with

What though these Robes were first devis'd in Hell,
Tush thats no matter, we'll good pen-worths sell:
Here look upon them, they are good and strong,
They'r neate and handsom, and will last you long,
They'r very full and large, you nere saw stronger;
I would not sell them durst I keepe them longer.
Buy a *Crucifixe*, another loud doth call,
'Twill scare the *Devill*, and will preserve your soule;
Lay out your money, hang up worldly Pelfe,
I will sel't cheaper, then *I* had't my selfe:
It's strange to se how men their money keepe,
What come you all to *Lambeth-Fayre* to sleepe;
Come buy *Lawn sleeves* I have no money took,
Here try them on, you'l like a *Bishop* looke:
And may get honour both of great and small,
And Lord it ore your fellow Brethren all:
If that the times should chance once more to turne,
Then might you Lord it, like as we have done,
Come hither Friend, and buy this silken Gowne,
I'm sure you cannot match't in *Lambeth* Towne:
In this same Gowne, did *Canterburies Grace*,
At *High Commission* shew his graceless face;
Many a storme, and shower it will abide,
Yea, and a world of knaverie it will hide;
Sir, looke upon't, and view it at your leisure,
Goe to the price, for you I faine would pleasure,
Come buy his *Graces Gowne*, the price is small,
And if you will I'le tell you grace and all.
Though he have worn't, it's neere the worse for wearing,
Girt it but close and never feare the tearing.
Come buy my *Crosier staffe*, another he begins,
Tis excellent to keepe Dogs from your shins:
Pray Sir let me some of your money take,
And keepe this staffe for its old masters sake.
Another comes as if his back would breake,
Burthen'd with *Pictures*, and gan thus to speake,
Trinckets I have good store, within my packe,
I pray you view them, and see what you lack;
See for your love, and for your Money buy,
Name what you want, I'le se you presently,

(n) *C. Bishops ordained they should retaine it without delay. About 300. yeares after the Apostles it became more generall.* Castander in lib. de Infant. Bap. *It was ratify'd and confirmed by pope Innocent 3. at the second Braccarense Counsell, Anno 610. Decreed likewise at the 5. Carthage Counsell retained and continued still in England; more's the pitty.* Pope Eugenius decreed Godfathers, and God-mothers *An.* 143.

(o) *Pope Steven* the first decreed that a *Priest* in time of divine service should use no other but Hallowed garments *Anno* 261.

(p) First brought into *England* by *Austin* the *Monk*, sent by *Pope Gregory* the first, to preach the doctrine of *Rome*, with all their *Superstitions* and *Traditions* first entertained at *Canterbury*, *Ann.* 596.

My packe it is a *Wardrope* large and faire,
Wherein are *Miters*, *Caps* round and square,
The rar'st *Episcopalls*, that ere you see,
Are in my pack, come pray you buy of me:
Here's rich Embroydred ware, chuse where you please,
I have a thousand such like knacks as these:
Buy this brave Rochet, buy this curious Cope,
The tippet, Scarfe, they all came from the (r) *Pope*.
'Ile sell them at a rate you cannot loose,
Or else exchange them for a pair of shooes;
I must to *Rome*, I can no longer stay,
I pray you buy them, I must hence away.

(r) Priests apparell invented by Pope Zachary, Anno 752.

Then after that unto this jolly *Fayre*,
A little *Wren*, came flying through the ayre,
And on his back betwixt his wings he bore,
A minster stuft, with *Crosses*, (s) *Altars* store:
With sacred (t) *Fonts*, and rare guilt *Cherubims*,
And bellowing *Organs* chanting curious *Hymnes*;
The hallow'd Host, dum *Priests* and *singing boyes*,
With Antick Cringers, and a thousand toyes:
Thus then this mighty Wren, unto the *Fayre*,
Brought his *Cathedrall* pack, thus stuft with ware,
The doore's wide-op't, there thousands came to see,
The *Romish* Reliques of the Hierarchie;
Where all were set to sale, and at low rate,
Because they gan to wax quite out of date:
Buy my high *Altars*, he lifts up his voice,
All sorts of *Masse Bookes*, here you may have choice:
Here's (u) bells *baptiz'd*, will make a dainty sound,
Pray if you please step in and ring them round:
Then after that were seene a *Regiment*,
Of *Hell-borne Locusts* from *Cocytus* sent,
To draw a mighty Carr wherein were brought,
(x) *Plurality* of Churches to be bought:
Then came another if he had beene there,
Would scar'd the *Devills* from th' *Infernall Spheare*.
For store of *Crosses* on his back he bore,
Charin, and *Cheap-side* and a thousand more,
And cri'd what though they be condemn'd of *Treason*
Come buy them quickly while they are in season:

(s) Pope Sixtus the 2. first ordained Altars.
(t) Pius the first brought in Fonts, Anno 147.

u Durandus saith that the sound of Bells cause tempests, thundrings, Lightnings, Winds, wicked Spirits, and Divell to cease.
x) Plurality of Benefices was condemned at a Councell, held at Lyons by 600. Bishops, and 1000. Prelates, Anno 1272. Notwithstanding continued in England till the yeare 1642.

Then

Then cri'd an other, Sir, what will you buy?
I pray ſtep in Sir, do not ſo paſſe by:
Here's a *Cathedra*, once Saint *Peters chaire*,
The rareſt thing to buy in *Lambeth-fayre*,
The candid (*w*) Surpleſſe with the Wedding *Ringes*:
Pictures for Bibles, and ſuch pretty things:
Here's the late (*x*) *Canons*, and the new found *Oath*:
To ſell *Et cætera* I am very loath:
You formerly have heard by true Relation
Theſe are the toyes wee made i'th' *convocation*:
Oath ex Officio, here if you will buy:
Or (*y*) *High commiſſion*, take it preſently.
Here's (*z*) *Ember weekes* with thin-chapt *Jack-a-lent*,
To helpe you at a pinch when all is ſpent:
Here's (*a*) *Holy Dayes* to ſport the time away:
Or Booke of Paſtimes for the *Sabbath Day*:
Here's *Deanes* and *Prebends* and the ſilthy Neſt
Of *Purſevants*, *Promoters*, and the reſt:
Chancelours, *Officialls*, *Surrogates*, and all
The lofty *Courtiers* of *Commiſſion Hall*.
Come *Clergy* Chapmen, to your *Hierarchie*,
Here's excellent ware, as good as eare you ſee;
Iure Divino, that is become our Doome.
Wee'l ſel't for Warſage to the Coaſt of *Rome*,
Burialls, and *Churchings*, wee have wondrous ſtore,
Vpon my word, they all came from the *Whore*:
Then next to him, a fiery fat guts fell,
Brought ſix and twenty *Biſhopricks* to ſell:
With gags and whips, and Priſons for all thoſe
That ſhould their curſed Hierarchie oppoſe,
With catch him *Purſevant*, take him to the *Iayle*,
There let him lye without *Mainprize or Baile*,
Ere he get from us, wee will make him ſee
Experimentally, we *Biſhops* bee:
Our Courts and *Iuriſdictions* are at ſale:
Come buy them quickly, ere they be too ſtale.
An other *Biſhop*, with a *Beat* did ride,
And with extended voyce he loudly cri'd,
To Schollars all that *Miniſters* would bee,
Come hither, buy the *Holy Ghoſt* of me:

(*w*) *under Pope Adrian at a Synod at Franckford*, 796.

(*x*) *Made by the Convocat. in England An.* 1640.

(*y*) *Put down in England, Anno* 1642.

(*z*) *Calixtus ordained them 4. times in the yeare Anno* 208.

(*a*) *brought in by ſeverall Popes, Eaſter day by Pope Pius 1. Anno* 147. *Midſummer day by Silveſter 1. Anno* 325. *Feaſt of All Saints by Boniface, 4. Anno* 606. *Candlemas, by Pope Swinehow, An.* 684.

But *Simon Magus* he was in the ground,
And none to buy the *Holy Ghost* was found.
Another *Bishop* lifting up his voyce,
Cri'd out amaine, of Livings I have choice,
I'le sell you two or three, if that you please,
So you'le have money comming in with ease,
If that to Preach your selfe you can't induce,
Get some poore *Iourney-man* to serve your *Cure*;
You'l quickly light on such a one I trow,
We have made more, then how to live doe know,
Wax(d) Candells, Tapers, another cries and calls,
These brought I with me from *Cathedrall Paules*,
They'l seare the Divell, and put him into flight,
When he perceives a consecrated light;
When we at *Mattens*, and at *Even-song* were,
We had them by us then, devoyde of feare;
They'l bring delight unto your eyes and nose,
They burne so cleere and smell so like a Rose,
Or else you may on whom you will bestow it,
They'l joy to thinke a *Bishop* once did owe it.
Come hither Friend, another loud doth call,
I'le sell you here my *Common-Prayer-Bookes* all,
Sir view this same, and take it in your hand,
This *Booke* but lately no man durst withstand,
For if he did, and wee thereof did heare,
Wee forthwith made him a Commissioner,
And if he chan'd appearance for to misse,
To *Limbo Patrum* he was sent for this:
And if he did not us some mony give,
In that *Abysse* we doom'd him still to live.
Money my hearts another loud doth call;
I see I am not now in Lambeth Hall,
No sooner I from Dinner then was risen,
Men brought me chinke to free them out of Prison.
I'm broake, I'm broake, another then did say,
Come buy my Hoods, I can no longer stay:
What meane you Sirs? the day is almost spent,
Come buy my Trinkets all incontinent:
Come hither friend, the price is very small,
I'le sell my *Coate*, it is Canonicall;

Brought into the Church by Gregory 1. Anno 590

Come

Come buy this *Mitre* Sir, if you be able,
The vertue of it is inestimable,
Buy't Sir, and weare it, and then soon I hope,
You will rise higher and become a *Pope*:
I tell you true ly had not fortune left me
I would have kept it untill Death bereft me,
An other *Bishop* he a Pack brought in,
The which was stuft with *Licences* toth'brim,
And presently he cryeth out with fury,
Here's *Licences* to Preach, to Church and bury:
If Wedding's out and you'r disposd to Wed,
Come buy a *Licence* and away to Bed.
It now beginning to grow towards night,
Comes a grave *Doctor* running in with might,
His courage stout was something now abated,
He brings his golden *Slippers*, consecrated,
And crys, come buy these *Slippers* here of mine,
They are embost'd with *Holines Divine*:
They will in all your wayes preserve you sound,
And with them you may tread on holy Ground,
They'r fild with *Holinesse* within, and round about,
Here looke upon them, see how't breaketh out.
What all passe by? 'tis strange time turns her wheell,
And bends her borw upon us, that we feell,
No *handsaile* yet, our *ware's* becharmed sure,
And (like our selves) there's none will it indure.
It's doom'd to dismall fate, despis'd and scorn'd,
Though nev'r so costly, or so much adorn'd:
Here's *omne venale*, yet no money flies,
Our *Ware's* dog-cheape, and thus our credit dies:
For such a *Fayre* I never did behold,
We bring our *Ware*, but nothing can be sold:
I wonder said one, what was our intent,
To make our *Fayre* thus at the *Parliament*,
For we are mocked here by sawcy Jacks,
They bid the *Pedlers* to put up their *Packs*:
We thought our *ware* would sould at such a price,
And of our hands been vented in a trice,
That this last Act upon the *English* Stage,
Would 'forded money for our *Pilgrimage*
To *Babylon the Great*: How'ere we dream'd no lesse
Then *Ransom* for his 'prisoned *Holinesse*:

Marriage made a Church affayre by Bvrrifice.

But

But he, nor we, must in this *Lambeth Faire*
Get helpe I see by this our *Popish Ware*.
Whilst thus the *Bishops* there, their *guns*, and they,
Cald to their *Customers* to come away;
A *Messenger* came running through the croud,
And to the *Bishops* thus he spake aloud,
Away to *Rome* or *Tiburne* chuse you whether,
I know your shooes are made of *running leather*:
For all the Lawes oth' Land, you have out-run,
And *I* come here to tell you what is done,
The *Parliament* hath cast you from their *Sphears*,
For *dire Aspects* that yee have caused there,
Ye are devoted and from thence are hurl'd
And lie like Starres shot on the lower world;
Your ware's not worth a fart for all your cogging,
See where the Hangman comes away, be jogging;
Then comes young *Gregory* with an Hempen Broome,
To sweep these Vermin to the Sea of *Rome*;
A Broome said *I* my tongue it surely falters,
'Twas *Tiburne* hung with six and twentie Halters,
Which scar'd them all to see that hard mishap,
They'd rather ten times seen a Cornerd Cap.
With that the *Bishops* cri'd we are undone,
we are so fatt, alas we cannot run,
But unto them a lustie Porter struts,
Sirs here's a *Basket* that will hold your Guts;
Take my advise, (the knave hath Halters plentie)
You'l run the better when your bellie's emptie.
Alas cry'd they, is all our labour losse?
Others get money, we have but the Crosse!
For we are crossed in our expedition,
And flie we must, for all our late Petition,
Yet notwithstanding herein lies our hope,
We shall be entertained by the *Pope*.
With that like men of Senses quite bereft,
They trold away and all their trinckets left,
A friend of mine to me did then repaire,
Desiring me, to pen this famous *Fayre*,
Which I have done, and have it here to sell;
Come buy the *Fayre* of me, and so farewell.

FINIS.

A TALE
In a
TUB
OR,
A TUB
LECTURE

As it was delivered by *My-beele Mendſoale*, an Inſpired Browniſt, and a moſt upright Tranſlator.

In a meeting houſe neere *Bedlam*, the one and twentieth of *December*, Laſt, 1641.

Written by J.T.

London, Printed 1641.

A TALE
in a
TUB
or
A LECTURE

As it was delivered by [illegible]
an Inspired Brownist, and a most upright
Tradesman.

In a meeting house [illegible]
twentieth of [illegible]

Printed by J. T.

London, Printed 1642.

A TVB Lecture,

BEloved Siſters, and my well infected *Brethren*, attend this Text, as you ſhall find it written in the firſt Chapter of *Bell* and the *Dragon*, the third Verſe, as it followeth,

Now the Babylonians had an Idoll they called Bell, and there were ſpent upon him every day, 12 great meaſures of fine flower, and 40 ſheepe, and 6 veſſels of wine.

I will firſt of all make a Diviſion in the former part of my Text, I will leave the latter to the Laſt, and expound that as I ſhall *Wax* to an *End*.

Now the Babilonians had an Idoll they called Bell.

This ſentence I ſhall divide into 4 parts, becauſe your underſtandings my Beloved Brethren, conſiſteth chiefly in the Knowledge of Diviſions, the particles are theſe. 1. The Time. 2. The Nation. 3. The Crime. 4. The Denomination.

The Time, *Now*. The Nation, *The Babylonians*. The Crime, *had an Idoll*. The Denomination, *called Bell*,

Now the Babylonians had an Idoll called Bell.

Firſt I will begin with the time, you muſt not conceive that it was 1. 10. 100. 1000 yeares agoe, but *Now*, at this preſent, *Now the Babylonians, &c.* Beloved there is much evill and abomination to be picked out of theſe three letters *Now*, according to the explication of a deare deceaſed Brother of ours which you cald *Anthony Now*, *Now*, and cald he was from us too ſoone, yet the worſt the wicked can ſay of him is, that hee dyed a dutifull death, and hee did but *Come when he was called*,

but leaving our Brother as he hath left us, I will proceed with this word *Now*, *Now the Babylonians*. *Now* doth plainely and significantly expound it self in these words, at this time, this present, this instant, and never were people more strangely misled by false teaching and preaching then *Now*: you shall heare how many sentences or questions this word *Now* will answer me: When were golden Crosses, Images & pictures suffered to stand in defiance of the *Brethren*, nay even in the open streetes? my Text doth answer *Now*: When were lying, scurrilous pamphlets, which abuse the Brethren in prose and Verse, by the Name of *Round-heads*, more in Fashion then *Now*. There was one who writ a Booke, intituled, *A Medicine for the times*, where assuredly he doth vindicate that pillar of Golden superstition, *Cheap side Crosse*, calling us thieves, who bare away the lead, because those limbes should not be agen set up by Idolatrous people, & when was this booke generally sold to draw the hearts of the people from us, but according as it is in my text, *Now*: but were he in our Conventicle that writ it, and he that printed it, I thinke it were convenient that all of us with one a-cord shold endeavour to hang them to death, and were they here, no fitter time then *Now*: but sithence they are not present, we will defer their execution till wee can confidently say we have them *Now*? but because I will not trespasse upon your patience much longer then my limited time, & houres, I will *Now* conclude this part of my Text, and proceed to the next, which is the *Nation*.

This Nation were *Babylonians*, for so my Text telleth me,

Now the Babylonians.

Beloved, these Babylonians are a Nation that inhabi-

ted

ed Babylon, and derive their names from *Nimrods* Tow-
er, *Babel*, a Tower, which according to my Authors de-
scription, was 4 hundred thousand times higher, then the
Tower of *London*, bearing twice as many hundred thou-
sand piece of Ordinance, for it was the intention of that
proud *Nimrod*, to shoot downe heaven: amongst this
Nation lived that grand enemy to our sect, *The Whore of*
Babylon, a most fathomlesse Harlot, and corrupted every
man that had any Part in Babel. (the more fooles they)
this *Nimrod* was the first that ever taught Idolatry, for (as
I have bin told) you know I cannot read my selfe, before
ever the Art of carving or painting was, hee taught the
people to adore the fire, which expressed his hot zeale in
Idolatry, it was onely their ignorance in arts, that kept
them from setting up such a Crosse, as is in *Cheap-side*: not
long after *Nimrod* succeeded King *Ashoges*, after his
decease, *Cyrus* of *Persia* received his Kingdome, as you
shall read in the first Verse of this Chapter, and accor-
ding to my Text is living at this present for

Now the Babylonians had an Idoll, called Bell.

And thus much shall suffice to have bin spoken for the
second part of my Text, which is the Nation, *Babilonians*,
now the *Babilonians*, I will now proceed unto the third,
which is their crime, their Idolatry, their Image worship
the Divell by this time had instructed them in the Art of
making Idols, for so my Text saith

Now the Babylonians had an Idoll.

This Idol was made of Brasse without and clay with-
in, a brazen face, and an earthen heart, fil'd with corrup-

tion and fraught with abhomination. This word Idoll properly derives it selfe from Idle, which, in signification, my attentive Brethren, is sloth, lazinesse, they wold imploy their times in nothing but making Images. Ile warrant you in those dayes a Journeyman Image-Maker might get his halfe crowne a day, doe you but censure then, my deare Assembly, how they flourished in their wickednesse, but, since they had nothing else to doe but to set up Idols, it shall become us to make it the busines of our whole lives to pull them downe: but take this caution with you, when you next attempt the holy destruction of that nest of Idols, *Cheap-side Crosse*, be not too violent, least you suffer as our Brother did, yet had hee past the Pikes, he had bin living to this day. This Idoll in my Text, was Brasse without, and earth within, a cheape Idoll to those in *Cheap-side*, for they are Gold without, and lead within. Beloved, Lead was not made to forme Idols with, but for the good of mankind, which is to make Bullets, and Tyle Houses; your onely way to confound this aforesaid *Cheap-side* Crosse, is to pull downe to the ground, that old Idoll *Charin*, and beat downe this with the stones, that wee may have no more cause to say,

Now the Babylonians had an Idoll called Bell.

I am now come to the Denomination of this Idoll, they cald him *Bell*, for so saith the Text,

Now the Babilonians had an Idol.

This notorious Babe of Idolatry, who hath to name, *Bell*, hath his Name derived from that generall enemy to mankind *Belze-bub*, one whom we all know to bee the Devill,

Devill; this *Bell* was made of brasse, & that is the only reason (my beloved) that our *Bels* be held so much in contempt amongst the Brethren. This *Bel* according to the text had spent upon him every day 12 great measures of fine Flower, 40 Sheepe, and 6 Vessels of wine: now who devoured this Flower? *Bell*, who consumed the 40 Sheepe, but *Bell* who drank the wine, for that there was a generall exaction laid upon each Pint, and Quart, but *Bell*, or *Abell*.

I have observed that there was never any good in that word where *Bell* had a share in it, what was *Abel Bell*, but a hunter, so was Nimrod, who built that ambitious Tower *Babel*; I have heard with mine owne eares, those blads which call themselvs *Cavaleroes* call a Crosse Bard sword *Troy Bel*. what is a *Bel*-man but a night walker (as I apprehend him) nay doe not your superstitious papists curse the Bretheren with *Bell Booke and Candell*; was not that *Cardinall* an arch Heretick who had to name *Bell Armine*; doe not those persecuting papists in *Ireland Re-Bel*, yes double and *Tre-Bel*; and I hope there will be such an Equall uniformity amongst us who are the select *Brethren* that no particular man may be sayd to bare the *Bel*: nor shall any man hereafter be counted a man the founder for being *Bel-Metle*, for *Bel* was *Brasse* without and Clay within.

Now the Babilonians had an Idol called Bell,

and there was spent upon him every day 12 measures of fine flower, and 40 sheepe and 6 Vessels of wine, beloved had I been to serve *Bell* with this banquet I would have made *Bels eares ring noone* ere he should have had it; now who doe you conceive should worship this *Bell*? noe worse man then *Cyrus* the King, as you shall find it in the fourth verse;

And

And Syrus worshipped it and went daily to adore it.

And it is thought (by some Authors) that this *Syrus* first made this *Bel*, if he did, he was but a *Bel* founder, or at least the first that ever was a *Bel*-founder. I shall love a *Bel*-founder the worse for it all dayes of my life. I could proceed further and would but for feare of the law, who if I should be too zealous, would censure this Lecture to be a *Libell*, therefore, this shall suffice at this time, next meeting shall perfect the worke begun: repaire to your houses and consider of these sayings, Farewell.

FINIS.



28.

AN EPISTLE

Written from

LUCIFER,

Prince of Darkeneſſe:

Vnto his Well-beloved Children,

The Perſecuting Popiſh Prelats.

Set forth by *Thomas Francklin.*

LONDON,
Printed; *Anno Domini*, 1642.

A

EPISTLE

Written from

LUCIFER,

Prince of Darkness:

Unto his Well-beloved Children,

The Professing People

of

Set forth by Thomas Franklin

LONDON,

Printed, Anno Domini, 1642.

An Epiſtle written from Lucifer, &c.

I *Lucifer* Prince of darkneſſe, and profound heavineſſe, Emperor of the high myſteries of the King of *Acheron*, Captain of the Dungeon *Erebus*, King of *Hell*, and Comptroller of the Infernall fire; To all our Children of pride and Companions of our Kingdom, and eſpecially to our Princes of the Church of this latter age and time (of which our Adverſary *Jeſus Chriſt*, according to the Prophet ſaith, *I hate the Church or Congregation of the wicked*) ſend greeting, and wiſh proſperity to all that obey our Commandements; as alſo to thoſe that be obedient to the Laws of Sathan already enacted, and that are diligent obſervers of our beheſts and precepts of our decrees. Know yee that in times paſt certain Vicars or Vicegerents of Chriſt, following his ſteps in Miracles and Vertues, living and continuing in a beggerly life, converted (in a manner) the whole World from the yoke of our tyranny, unto their Doctrine and manner of life, to the great deriſion and contempt of our priſon-houſe and Kingdome, and alſo to the no little hurt and prejudice of our juriſdiction and authority; nor fearing to hurt our fortified power, and to offend the Majeſty of our Eſtate. For then received we no tribute of the world, neither did the miſerable ſort of common people ruſh at the gates of our deep dungeon as they were wont to do, with continuall pealing and rapping, but then the eaſie, pleaſant, and broad way which leadeth to death lay ſtill without great noyſe of trampling travailers: neither yet was trod with the feet of miſerable men: And when all our Courts were without ſutors, *Hell* then began to houle. And thus continuing in great heavineſſe and anguiſh, was robbed and ſpoiled. Which thing conſidered, the impatient rage of our Stomack could no longer ſuffer, neither the ougly wretchleſſe negligence of our great Captain generall, could longer endure it; but we, ſeeking

remedy for the time that ſhould come after, have provided us of a very trim ſhift: for inſtead of thoſe Apoſtles and other their adherents, which draw by the ſame line of theirs, as well in manner as Doctrine, and are odious enemies unto us: we have cauſed you to be their Succeſſors, and put you into their places, which be Prelats of the Church in theſe latter times, by our great might and ſubtiltie, as Chriſt hath ſaid of you, *They have reigned, but not by me.* Once we promiſed unto him *all the Kingdomes of the world, if he would fall down and worſhip us*, but he would not, ſaying, *My Kingdom is not of this world*: and went his way, *when the multitude would have made him King.* But to you truely, which are fallen from the State of Grace, and that ſerve us in the Earth, is that my promiſe fulfilled, and all terrene things by our meanes which we have beſtowed upon you, are under government. For he hath ſaid of us (as ye know) The Prince of this world cometh, &c. and hath made us to raigne over all the children of unbeliefe: therefore our adverſaries before mentioned did patiently ſubmit themſelves unto the Princes of the world, and did teach that men ſhould doe ſo, ſaying, Be ye ſubject to every creature for Gods cauſe, whether it be to the King as moſt chiefeſt. And againe, Obey ye them that are made rulers over you, &c. for ſo their Maſter commanded them, ſaying, The Kings of the heathen have dominion ouer them, &c.

But I thinke it long till we have poured our poyſon upon the earth, and therefore fill your ſelves full. And now be ye not onely unlike thoſe fathers, but alſo contrary unto them in your life and conditions, and extoll your ſelves above all other men. Neither doe ye give to God that which is Gods, nor yet to Cæſar that which is his, but exerciſe ye the power of both the ſwords, according to our decrees, making your ſelves doers in worldly matters, fighting in our quarrell, intangled with ſecular labours and buſineſſe, and clime ye by little and little from the miſerable eſtate of poverty unto the higheſt ſeats of all honours and the princely places of dignity by your deviſed practiſes, and falſe deceitfull wiles and ſubtilties: that is, by hypocriſie, flattery, lying

perjury,

perjury, treasons, deceits, symony, and other greater wickednesse then which our infernall furies may devise: for after that you be by us advanced thither where ye would be, yet that must not content you, nor suffize you, but as greedy starulings more hungry then before, ye must suppresse the poore, scratch and rake together all that comes to hand, perverting and turning every thing topsi-turvey: so swolne, that ready to burst for pride, living like leachers in all corporall delicatenesse, and by fraud directing all your doings, you challenge to your selves names of honour in the earth, calling your selves Lords, holy, yea and most holy persons.

Thus either by violence ye raven, or else by ambition and subtilty ye pilfer away, and wrongfully wrast, and by false title possesse those goods which for the sustentation of the poore members of Christ (whom from our first fall we have hated) were bestowed and given, consuming them, as ye our selves list, and therewith ye cherish and maintain an innumerable sort of Whores, strumpets, and Bauds, with whom ye ride pompously like mighty Princes; farre otherwise going, than those poore beggerly Priests of the Primitive Church. For I would ye should build your selves rich and gorgeous pallaces, fare like Princes, eating and drinking the most dainties meats and pleasantest wine that may be gotten, and hoard and heap together an infinite deale of treasure, not like to him that said, *Gold and silver have I none*: yea, ye serve and fight for us according to your wages. O most exceptable society and fellowship promised unto us by the Prophets, and of those Fathers long agoe reproved. Whilest that Christ called thee the Sinagogue of Sathan and likened thee to the mighty Whore which committed Fornication with the Kings of the Earth, the adulterous Spouse of Christ; and of a chaste person made a Strumpet: Thou hast left thy first love and cleaved unto Us, O our beloved Babylon, oh our Citizens, which from the transmigration of Jerusalem come hither: We love you for your deserts, We rejoyce over you, which contemne the Lawes of Symon Peter, and embrace the Lawes of Symon Magus our friend, and have them at your fingers end, and exercise the same publikely, buying and

selling

selling ſpirituall things in the Church of God, and againſt the Commandement of God: ye give benefices and honours by Petition, or elſe for mony, for favour or elſe for filthy ſervice: And refuſing to admit thoſe, that be worthy, to Eccleſiaſticall dignities, and referring thoſe that be unworthy: you call into the inheritance of *Gods Sanctuary*, Bauds, lyars, flatterers, your Nephewes and your own Children, and to a childiſh Boy, ye give many Prebends, the leaſt whereof ye deny to beſtow on a poore good Man, and receive gifts; ye regard mony, and have no regard of Soules; ye have made the Houſe of God, a Den of Theeves. All abuſe, all extortion is more exerciſed an hundreth fold in your Judgement-Seats, then with any ſecular Tyrant. Ye make Lawes and keep not the ſame, and ye diſpence with your diſpenſations as it pleaſeth you; ye juſtifie the wicked for reward, and ye take away the juſt mans deſert from him. And briefely, ye perpetrate or commit all kind of miſchiefe, even as it is our will ye ſhould: and ye take much paine for lucreſſe ſake in our ſervice, eſpecially to deſtroy the Chriſtian Faith. For now the Lay people are almoſt in doube what they may believe, becauſe if ye Preach any thing, at ſometimes (although it be but ſeldome ſeen, and that negligently enough, even as one would have it) yet notwithſtanding they believe you not, becauſe they ſee manifeſtly that ye do clean contrary to that which ye ſay: whereupon the common People doing as ye do which have the Government of them, and ſhould be an example of well doing; now many of them leaning to your Rules, do run headlong into a Sea of vices. And ſo continually a very great multitude knocketh at the ſtrong and well fenced gates of our dungeon. And doubtleſſe ye ſend us ſo many day by day of every ſort and kinde of People, that we ſhould not be able to entertaine them, but that our inſatiable Chaos with her thouſand ravening jawes, is ſufficient to devoure an infinite number of Soules. And thus the Soveraignty of our Empire by you hath been reformed, and our intollerable loſſe reſtored; wherefore we moſt ſpecially commend you, and give you moſt hearty thanks, exhorting all you that in any

any wise ye persevere and continue as hitherto ye have done; neither that ye slacke henceforth your enterprises. For why, by your helpe we purpose to bring the whole World again, under our power and dominion. Over and besides this, we commit unto you no small authority to supply our places in the betraying of your Brethren; and we make and ordaine you our Vicars and the Ministers of Anti-christ our Son now hard at hand, for whom ye have made a very trim way and passage. Furthermore, we councell you which occupy the highest names of all other, that yee worke subtilly, and that ye (saynedly) procure peace betweene the Princes of the World, and that ye cherish and procure secret cause of discord: And like as craftily ye have destroyed and subverted the *Roman* Empire; so suffer ye no Kingdome to be overmuch enlarged and enriched by tranquility and peace, least perhaps in so great tranquility (all desire of Peace set aside) they dispose themselves to view, and consider your most wicked workes, suppressing on every side your estate, and from your treasures take away your substance, which we have caused to be kept and reserved in your hands untill the comming of our well-beloved Son Antichrist.

We would ye should do our Commendations to our entirely beloved Daughters, Pride, Deceit, Wrath, avarice, Belly-Cheere, and Leachery, and to all other my Daughters, and especially to Lady Symony, which hath made you men, and enriched you, and hath given you Sacke with her own Brests, and weaned you, and therefore in no wise see that you degenerate from her. And be you lofty and proud, because that the most high dignity of your estate doth require such magnificency: And also be ye covetous, for whatsoever ye get and gather into your Fardell, it is for Saint *Peter*, for the peace of the Church, and for the defence of your Patrimony and the Crucifix, and therefore ye may lawfully do it; ye may promote your Cardinalls to the highest seat of Dignity, without any let in the World. In stopping the mouth of our Adversary Jesus Christ; and alledging againe, that he preferred his kins-

kinsfolke (being but of the poore and base degree) unto the Apostleship; but do not you so, but rather call, as ye doe, those that live in arrogancy, in haughtinesse of minde, and filthy lechery, unto the state of wealthy, riches, and pride, and those rewards and promotions which the followers of Christ forsooke, do ye distribute unto your friends: Therefore as ye shall have better understanding, prepare ye vices cloked under the similitude of vertues. Alledge for your selves the glosses of the Holy Scripture, and wrest them directly, serve for your purpose. And if any man preach or teach otherwise, then ye will, oppresse ye them violently with the sentence of excommunication, and by your censures heaped one upon another by the consent of your brethren, let him be condemned as an Heretieke, and let him be kept in close and straight Prison, and there tormented till he die, for the terrible example to all such as confesse Christ: And setting all favour aside, cast him out of your Temple, least, peradventure, the engraffed Word may save your soules, which Word, I abhorre, as I doe the soules of other faithfull men: And do your endeavours, that ye may deserve to have the place, which we have prepared for you under the most wicked foundation of our dwelling place. Fare ye well with such felicity, as we desire and intend finally to reward and recompence you with.

Given at the Centure of the Earth, in that our darke place, where all the rablement of Divels were present specially for this purpose, called unto our most dolorous Consistory, under the Character of our terrible seale, for the confirmation of the premises.

FINIS.

29

THE IRISH MARTYR.

Or,

A true Relation of the Lamentable Sufferings of Mr *John Trewman*, who by the cruelty of that Tyrant, the Earle of *Strafford*, late Lord Lievtenant of *Ireland*, was hang'd, drawn and quarter'd in *Carickfargus*, for his expreſſions of love and good will to the SCOTS, in theſe late times of troubles.

Expreſſed

In an Information from the Wife of the ſaid Martyr, and by two Speeches of his own; the one in Priſon, and the other upon the Scaffold.



LONDON,
Printed for *F. C.* & *T. V.* 1641.

THE IRISH MARTYR.

THe late Troubles about cauſes of Religion, are not unknowne unto the three Kingdomes, to the great griefe of but many, eſpecially of the late death of *Iohn Trewman*, who by the cruelty of the late Lord Deputy of *Ireland* Earle of Strafford, was lamentably put to death, for avowing the Scottiſh Covenant and defending of the truth with the Scottiſh Nation, for which the ſaid *Iohn Trewman* was condemned, hanged, Beheaded, and Quartered, his head put on the Caſtle of *Carickfergus*, at the place where before he was Priſoner untill the Day of his Death, and likewiſe his Quarters put on the foure Ports of the ſaid Towne: untill for the infection thereof they were taken down and buried, to the great griefe of many beholders, in ſuch an Honourable cauſe to be ſo lamentably Executed: And not contented with the cruell uſage of his perſon, did moreover take from his poore wife and Children all his Lands and goods, to the value of one Thouſand Pound Sterling: Not leaving his Wife

3 pounds, and ſome Rings of Gold, which were in the purſe, but did take the ſame from her, upon the day of her Husbands Execution, which ſhould have kept alive her Five Fatherleſſe Children, as likewiſe did not leave her ſelfe any furniture for her owne body. So that the poore Woman and her Children, are put to miſery and want. More particular Information may be gathered out of the two following Speeches, of the ſaid worthy Martyr, which were taken from his owne mouth.

Iohn

IOHN TREWMAN'S
First Speech ſpoken in the
PRISON.

TO all Chriſtians who are deſirous to know the Cauſe of my Suffering in this troubleſome time of perſecution, there was ſent into the North part of *Ireland* as I do conceive, in this furnace of affliction, by the Lord Deputy or ſome of his Inſtruments, one who named himſelfe Captaine *Ieyles*, and told when he came home to my houſe, he knew that I was borne in Yorke-ſhire, and did in all his whole converſe with me much revile the Biſhops, and much praiſe the Scottiſh Nation: For ſtanding ſo Valorouſly to the truth of the Goſpell, I not thinking the leaſt evill thought of him, but very much did lament his caſe and my own likewiſe, that we could not have the liberty of the Goſpell in the purity of it, without mixt with Superſtition and Idolatry, wherupon ſaid *Ieyles*, if you will Mr. *Trewman*, I could doe the Scots good ſervice, and deſired me that I would write letters in his behalfe, to Scotland which ſimplie I did: But ſo it was that after he had catched me in the Spiders Webb, being as all the Country knows, not ſent for me onely, but for to Inſnare greater men of much more Worth, but eſpecially Sir *John Clatworthie* ſomtime my Landlord, whom the Lord did preſerve from his wicked enterpriſes, at length

length I was ſent for, by great Troupes of horſes to *Dublin* after he had received my letters, whether to the Earle of Strafford, or to which of his Inſtruments I know not: As alſo which did much vexe my Soule, Two of my Chriſtian acquaintance, *John Findlay* and *Alexander Blaye*, who I tould him, would ſee him tranſported to Scotland, notwithſtanding we never came neer them, were ſent for by Troupes alſo & lay a long time in Dublin with me in Boults in the cloſe layle: All chriſtian People Iudge, whether this fellow was Iudas or not, Oh for better times! I truſt in the Lord my poſteritie ſhall yet ſee it, albeit they be Young: the Lord will have a care of my poore Wife and them: I remember, A freind ſaid to me by the way as I came from Dublin to this place, oh Sir, I would you had never ſeen this Fellow: no ſaid I, for I have laid my compt that although this wicked weede, that hath ſprung from the *Deputy*, hath expoſed me to die, an Innocent man, as the moſt perverſe in all this Kingdome knows; yet I would not have miſſed it for ten thouſād worlds, if it had not beene for my Simplicity, and unwarineſſe with him in this: Alas I thought my ſelfe as wary and wiſe as the moſt men, but let him that thinkes he ſtandeth take heed leaſt hee fall: yet let them torture me, I hope all will worke for the good of my poore Soule. For I have ever found all things worke together, for the well of Gods people, &c.

JOHN

JOHN TREWMANS
last Speech upon the Scaffold,
taken from his own mouth by divers Auditors.

MY Christian Freinds, you have long knowne me in this Country, without spot or blame in the World, for my dealing in any worldly affaires, it is true, Corruption of nature & humane frailty none can Iustifie themselves of: This man that is cause of my death knows that from my heart I prayd for our King, that God would inable him to be a true defender of the Faith as he was stiled, and here on my death this was ever my chiefe care in private and publike. I have had much to doe with God in Dublin, and here in *Carickfergus*, to carry with me to death the Testimony of a good Conscience: I do here behold yonder poore Land of Scotland; O blessed Land, thou wilt yet through the power of *God* revenge my Innocent blood, it is for thee O Land I die here this *Day*: Come, I will signe it with my hand, and ere it be one halfe houre with my blood: good Freinds, Remember me to the two other sufferers in Dublin, for here on my Death, they are Innocent of any thing, either concerning me, or this fellow: now doe your Office Executioner, to a true faithfull

full Subiect to the King, as hereafter doubt you not will be found, for many more Lives will goe in this cauſe beſides mine : Farewell my deare Wife and Children, and Chriſtian Freinds in my preſence, &c.

HOLD, All my good Freinds ſome words more, pray the Lord to ſtrengthen my Faith, that I may arive in new *Jeruſalem* ere it be long, and deſire, and requeſt the Iudge *Mayarte*, if he may without danger of my Lord Deputy, not to mangle my Body as he hath given Iudgment, and to take care of my Wife and Children. The Lord be with you all, and ſend you better times. O LORD *my Saviour receive my Soule.*

FINIS.

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MAD FASHIONS, OD FASHIONS, All out of Fashions,

OR,

The Emblems of these Distracted times.

By *John Taylor*.



LONDON,
Printed by *John Hammond*, for *Thomas Banks*, 1642.

Mad faſhions, od faſhions, all out of faſhions,
OR,
The Emblems of theſe diſtracted times.

THe Picture that is Printed in the front
Is like this Kingdome, if you look upon't:
For if you well doe note it as it is,
It is a Transform'd Metamorphaſis.
This Monſtrous Picture plainely doth declare
This land (quite out of order) out of ſquare.
His Breeches on his ſhoulders doe appeare,
His doublet on his lower parts doth weare;
His Boots and Spurs upon his Armes and Hands,
His Gloves upon his feet (whereon he ſtands)
The Church orſeturnd (a lamentable ſhow)
The Candleſtick above, the light below,
The Cony hunts the Dogge, the Rat the Cat,
The Horſe doth whip the Cart (I pray marke that)
The Wheelbarrow doth drive the man (oh Baſe)
And Eeles and Gudgeons flie a mighty pace.
And ſure this is a Monſter of ſtrange faſhion,
That doth ſurpaſſe all *Ovids* Transformation.
And this is Eng'lands caſe this very day,
All things are turn'd the Cleane contrary way;
For Now, when as a Royall Parliament,
(With King, and Peers, and Commons whole conſent)
Have almoſt ſate two yeeres, with paines and Cares,
And Charge, to free us from our Griefes and feares,
For when many a worthy Lord and Knight,
And good Eſquire (for King and Countreys Right)
Have ſpent ſo much time with Great Toyle, and Heede,
All Englands Vicious garden how to weed,

So like a Wilderneſſe 'twas overrun,
That though much hath been done; All is not done.
The Devill doth perſwade, entice and lurke,
And force bad men to ſet good men aworke.
That whilſt the *worthies* ſtrive to right our wrongs,
And give to each man, what to him belongs;
Whil'ſt they take paines to ſettle all things heere,
An *Iriſh Devill*, doth madly domineere.
From Hells black Pit, begirt with Romiſh Armes,
Thouſ nds of *Locuſts* are in Troopes and Swarmes,
More Barbarous then the Heathen, worſe then Iewes,
No Turkes or Tartars would ſuch Tortures uſe.
Sure that Religion can no wayes be good,
That ſo inhumanly delights in Blood:
Nor doth that doctrine from the Scriptures ſpring,
That Subiects ſhould Rebell againſt their King.
Nay (further) murder, raviſh, ſpoile, deflowre,
Burne and lay waſte, depopulate, devoure,
Not ſparing Infants at the Breaſt or wombe,
(To die where firſt they liu'd, their Birth, their Tombe)
'Tis ſaid no Serpent, Adder, Snake, or Toade,
Can live in *Ireland*, or hath there aboade:
'Tis ſtrange that ſhee thoſe Vipers doth not Kill,
That Guawes her Bowells, and her blood doth ſpill,
Can Iriſh Earth Kill all things vennemous,
And can ſhee nurſe ſuch Vermin Miſchievous:
Her owne ſonnes Native, worſe then Strangers Borne,
They have their Mothers Entrailes rent and torne,
Yet ſtill her Indulgencie, harbours thoſe,
And feeeds thoſe Rebells that doe breed her woes:
God (in thy Mercy) give her ſtrength and Ayde,
And courage, make her foes and ours diſmay'd,
Thou Lord of Hoſts, thine owne cauſe take in hand,
Thy foes (Thine Antichriſtian foes) withſtand;

De-

Defend thy truth, and all our Armies guide,
Our enemies to ſcatter and devide.
Thus leaving *Ireland* (with my hearty prayers)
To *Brittaine* back againe my Muſe repaires:
Where I perceive a Metamorphoſis,
Ismoſt prepoſterous, as the Picture is,
The world's turn'd upſide downe, from bad to worſe,
Quite out of frame, *The cart before the Horſe.*
The Fe t-maker, and ſawcie ſtable Groome
Will d re to Pearch into the Preachers Roome,
Each Ignorant, doe of the Spirit Boaſt,
And prating fooles brag of the *holy-Ghoſt*,
When *Ignoramus* will his Teacher Teach,
And Sow-gelders, and Coblers dare to preach,
This ſhewes, mens witts are monſtrouſly diſguiſ'd,
Or that our Countrey is Antipodis'd.
When holy Common Prayer, is by the Rable
Accounted Porredge, and unfruitfull Babble,
When our Beliefe is not ſo much as ſed,
W en as the Ten Commandments are not read,
When as the Lords Prayer is almoſt neglected,
When as all decencie i quite reiected,
When to avoid a *Romiſh Papiſts* name,
A man muſt be unmannerly, paſt ſhame,
When he that doth ſhew Reverence, doth offend,
And he ſeems beſt that will not bow or bend,
When he t at into Gods Houſe doth not come,
As to a Stable, or a Tipling Roome,
Is counted for a Popiſh favorite,
And branded ſo, deſpis'd, and ſcorn'd with ſpite.
When He that (of his waves) doth conſcience make,
And in his heart doth world, fleſh, feind forſake,
Loves God with all his ſoule; adores no pelfe,
And loves his Neighbour, as hee loves himſelfe,

This man is Rare to finde, yet this Rare man
Shall have the Hatefull name of Puritan;
When execrations pierce the firmament,
And oathes doe batter 'gainſt Heavens Battlement:
When Imprecations, and damb'd Blaſphemies,
In ſundry curſed volleys ſcale the Skies,
When men more Brutiſh then the Horſe or Mule,
Who know not to obey, preſume to Rule,
Thus Church and Common-wealth, and men, all are
(Much like the Picture) out of frame or ſquare.
And if 'twere poſſible our fathers old
Should live againe, and tread upon this mould,
And ſee all things confuſed, overthrowne,
They would not know this Countrey for their owne.
For *England* hath no likelyhood, or ſhow
Of what it was but ſeventy yeeres agoe;
Religion, manners, life and ſhapes of men,
Are much unlike the people that were then,
Nay Englands face and language is eſtrang'd,
That all is Metamorphis'd, chop'd and chang'd,
For like as on the Poles, the VVorld is whorl'd
So is this Land the *Bedlam* of the VVorld;
That I amazed, and amated am,
To ſee *Great Brittaine* turn'd to *Amſterdam*,
Mens braines and witts (two ſimples beat together)
From thence (mix'd and compounded) are ſent hither.
For *Amſterdam* is landed (as I heare)
At *Rye*, or *Haſtings*, or at *Dover* Peere,
At *Harwich*, *Ipſwich*, *Sandwich*, or at *Weymouth*,
At *Portſmouth*, *Dartmouth*, *Exmouth*, *Plimouth*, *Yarmouth*,
At *Yarmouth*, and at all the Ports to *Tinmouth*,
And weſtward unto *Briſtow* and to *Monmouth*;
From all theſe *Mouthes* and more, mad ſects are ſent,
VVho have Religion all in pieces Rent,

One

One would have this, Another would have that,
And moſt of them would have they know not what.
God give us peace, and eaſe us of our paine,
And ſend thoſe ſects, from whence they came againe,
The Papiſt, and the Schiſmatique; both grieves
The *Church*, for ſhee's like *Chriſt* (Between two Theives.)
I took the Proteſtation twice of Late,
VVhere I proteſted not to Innovate.
To avoide all Popiſh Rites, and to expreſſe
Obedience to what *Englands* Church profeſſe,
My Loyalty unto my King is bent
VVith duty to the Peers and Parliament.
VVith Prayers, and my beſt ſervice for them all,
That on them may Heavens chiefeſt bleſſings fall,
That with one heart, as one man, with one minde,
(For Gods great glory) they may be combinde,
And never vary, but goe boldly on,
To end the good worke, which they have begun.
This is the Sum (which ne'er ſhall be forſooke)
Of what I in the Proteſtation tooke.
But, for all this, I may be mannerly
In Gods Houſe, and be free from Papiſtrie;
I hope I may put off my hat, and be
Allow'd to Kneel, and Pray, and Bow my Knee,
VVhen as divine Command bids, onely then
I'le Bow to God, and not to Saints, or Men.
And from thoſe duties I will never vary
Till death, or Order doe command contrary.
Th' Almightries Name be ever prays'd and bleſt,
That Romiſh ſuperſtition is ſuppreſt,
VVee have no Abbyes, Abbots, Friars, or Monks,
Nor have we Nuns, or Stewes allow'd for Punks,
VVee have no Maſſes, or no Maſſ-Prieſts heere,
But ſome are hang'd, and ſome are fled for feare.

All

All thoſe that are ſo bold to ſtay behind,
I wiſh they may like entertainment finde;
Beades, Bables, Relliques, Tapers, Lamps or Lights,
Wee have no ſuperſtitious Romiſh Rites,
Wee ſeek our Pardons from our Heavenly Hope,
And not by works, or favour from the Pope;
To Saints we make no prayer, or Interceſſion,
And unto God alone wee make Confeſſion;
Wee hold no Reall Preſence in the Bread,
And wee doe know King *Charles* our ſupreame head
(Beneath God, who hath plac'd him in his Throne)
For other Supreame, wee acknowledge none.
No Purgatory, Image, Wood or Stone,
No Stock, or carved Block, wee truſt upon,
Nor is our Church diſcretion heere ſo little,
As to Baptize with Cream, with ſalt and Spittle.
VVee have as many Sacraments, as Heaven
Ordain'd; which are but two, and Rome hath ſeven.
VVee doe not Chriſten Bells, and give them Names
Of Simon, Peter, Andrew, Iohn and Iames;
VVee uſe no Pilgrimage, or Holy-water,
Nor in an unknowne tongue our Prayers ſcatter;
All theſe, and many more, in Rome are us'd
VVhich are by us reiected and refuſ'd.
And yet too many faults, alas remaines,
VVhich are the Churches, and the Kingdomes ſtaines,
The Church Triumphant is not cleere from ſpots,
The Poore Church Millitant hath ſtill ſome blots,
Heer's all unperfect, ſomthing's ſtill amiſſe,
And nothing's bleſt, but in Eternall Bliſſe.
Meane time, till wee amend, and leave our crimes,
The Picture is the Emblem of the Times.

FINIS.

K Bond

31

ONEALE AND COLONELL *BRUNSLOW*,

Chiefe of the Rebells in *Ireland*; their Apprehenſion at *Groboyne* in the Province of *Munſter*; With the terrible Battell then Fought.

Written in a Letter directed to the Biſhop of ARMAGH from a Doctor of Divinitie, Reſident in *Dublin*.

As alſo a Deſcription of the taking of a Ship upon the Coaſts of *Barbary*, bound with Letters of commendations to the King of *Spaine*; *and to deſire ayde againſt the Proteſtants.*



LONDON
Printed for *Andrew Coe* and *Marmaduke Boat.*
1642.

ONEAL

AND

COLONEL BROUGHTON,

Chiefs of the Rebells in Ireland.

Apprehended at Orebyn in the Pro-
vince of Munfter, With the resolute
Rout of their Troops.

Written in a Letter directed to the Right
of A R M A G H from a Deputy of Dub-
lin, Refident in Dublin.

As also a Declaripion of the taking of a Ship
upon the Coasts of Barbary, bound with Let-
ters of commendations to the King of Algiers

LONDON

Printed for J. Blackop Cor. and Newman, Sept.

1642.

THE MANNER OF Apprehending of *Oneale*, the Arch-Rebell of *Ireland*, and Colonell *Brunslow*; expressed in a Letter to the Bishop of Armagh.

Right Reverend and beloved Father in God;

I Have thought good, after a great deale of Intelligence of our miseries, to present one Cordiall, being the onely hopes of our happy ensuing fortunes, and the generall progredient of the Rebells overthrow, whose cancred spleene is turned into as much feare of the just vengeance of the Almightie, for their insulting pride and bloudy massacring of his people. I will abreviate my description as much as I may, and thus begin:

At *Gerahenie* and *Burdendah*, being two small Villages upon the Plaine, adjoyning to the Forrest of *Morpetenter*, in the County of *Munster*, *Oneale* with his following Regiments having been dispersed by the *Scots* in the last Battle repaired thither, in respect of the conveniency of the place for Skirmish, as also the neerenesse of the Wood for a present Refuge. Intelligence being given to Sir *Simon Harcourt* of their abode, and knowing they must of necessitie be unprovided, by reason of their so late flight; He put forward with five thousand men, whom he disposed of (after his arrivall) in manner following.

First, He placed [illegible] hundred in ambush in the Forrest, to hinder their flight; [illegible] hundred of his best men, well horst, to encounter in the vallyes, thereby to procure the *Irish* to follow them: with the residue he resolved to give an unexpected onset upon the Enemy. This plott accordingly prevailed: for they no sooner perceived the Horsemen, but they forthwith sent eight hundred of their best men, well provided after them; our men seeming to flye, whilst they followed; *Oneale* with the residue of his men, all out of order, stood beholding of this delightfull prospect, hooting and making such a clamour, that our men came upon them unawares, slaying many, some being taken prisoners, amongst the rest *Oneale* and *Brunslow*, with divers of their Officers, and those that fled, being many slaine by the Ambush. Much joy wee have with us at this great overthrow, *Oneale* and *Brunslow* are now prisoners in *Dublin*; and our comfort is much increased. Thus having given you the true Relation of this Novell; Desiring your prayers for us as we for you, I rest

Yours in all humility,

[illegible]

Certain

Certain News from the Coasts of BARBARIE.

Moroſius Chriſtopher an expert Mariner, and verie skilled in Seafights, ſetting ſail the 28. day of *February* for the Iſles of the *Canaries*, about nine of the clock in the morning, after that they had ſailed three dayes with a very proſperous gale, and were not far now from their wiſhed Harbour, deſcried not above a League before them a little Galley, which ſeeing the *Engliſh* colours waving upon the top-maſts, preſently endeavoured with all her Oares to ſecure her ſelf by flight. The maſter of the ſhip having no evill intention, yet ſeeing a ſhip flee before ſhe was chaſed, could not but wonder what the matter ſhould be; and as the common Proverbe is, A flier muſt needs have a follower: he left off his own neceſſarie journie, and preſently hoyſing up all his ſails made after her, but ſhe going a great deal more ſwiftly than he, by reaſon that the ſhip had onely a ſide winde, and that not ſtrong enough neither, he was fore'd to ſend a ſwifter meſſenger after her: ſo diſcharging two Peeces from the chaſe, he had ſo good fortune that one took away a great peece of her ſterne, the other did break her orelap preſently. She after ſuch a ſhrowd meſſage let down her Ancher and ſtaied ſtill. So the Maſter of the ſhip preſently ſent out his long boat for her well manned, and brought her up; being

asked from whence they came, and whither they were bound, answered that they came from *Ireland*, and were going for *Spaine*. Being askt by whose instigation they fled, shewed the Captain of the ship: The master asking him the reason why he had caused the Galley to flie two or three times, he would answer nothing, being as it seems sworn to the Rebels to do their businesse faithfully: But being threatned with the Rack if he would not confesse, at last he told that he had Letters from the Earl of *Tyron*, to the King and Peers of *Spaine*: the Master presently desired to see them, but he drawing them out of his pocket, would have thrown them into the Sea, had not they struck against one of the ropes, and fallen back again into the ship, he thinking them irrecoverable if they fell into the Sea. When the ship was now under sail, the Master taking them up, and reading them found this to be the superscription.

The united Lords of *Ireland* to the King and Peers of *Spaine*, with all health.

The Copie of the Letter.

MOst excellent Prince, and you Nobles of the Kingdom of *Spaine*, you know very well what a hard task we have in hand, having undertaken to wrest the Kingdom of *Ireland* out of the hands of the *Englishmen*, who for many yeers have kept it very strongly: neither are ye ignorant (unlesse all our Letters have been intercepted) what good successe our proceedings have had hitherto, having almost opened to you an entrie to that Kingdom, which heretofore hath so strongly opposed, and having made free passage for any of your Forces into *Ireland*, our name also becoming terrible not here onely, but also in *England*. It doth concern you many wayes to

aid

aid us in this enterprise, and to have no lesse hand in it than we: it being first for the Religion that we fight; next for a Kingdom, if it shall please you onely to take it, or help us in taking of it. We after it is overcome desiring nothing more than to be subject to the King of *Spaine*, and to enjoy our lands, which by the tyrannie of the *English* men are snatcht out of our hands. We therefore lacking nothing but Ammunition and victualling, for we have abundance of men, and more then we can furnish with Armes, insomuch that when we receive an overthrow, we are a great deal more sorie for our losse of Arms than of men. Next may it please you to send us some provision of Corn, and Beans, and Pease, for our Souldiers; for we have abundance here of Beeves and Mutton. So expecting help, and ever still praying for your Majesties and your Kingdoms happinesse, I rest

Yours to command,

From before *Dublin* at our Camp, *Feb.* 16. *John Tyron.*

The

The apprehension of *Don Pedro de Valdres.*

NO sooner had the King of *Spaine* received intelligence from *Ireland*, but immediately he dispatches from his Court one *Don Pedro des Valdres*, a man verie famous not long since in Germanie and elsewhere, with Letters to strengthen the hope of the Rebels, and to promise them aid. But mark also how he was apprehended, for coming from *Castile* in a tall ship, he was encountred by a ship of *Ipswich*, being not above 200. in burden. This *Don Pedro* being a hot fellow, and a continuall Enemie to the *English* Nation, as he hath showed himself in many places before, would needs trie one bout with her: the master of the ship being a man of a good spirit, did not refuse to hazard his ship and himself for the honour of his Countrey. In which action he behaved himself so bravely, that he took the ship and *Don Pedro* in it, being dangerously wounded: He had about him Letters of great consequence. *Don Pedro* died of his wound not long after. The rest that were in the ship are carried to *Ipswich*, to stay there whilest they hear from the *Parliament*.

BRITISH MUSEUM

FINIS.



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32

THE HUMBLE PETITION OF

DIVERS BARRONETS, KNIGHTS, Esquires, Gentlemen, Miniſters, Freeholders, and others of the County of *Derbie*, to the number of ſeven thouſand ſeventy and ſeven.

PRESENTED,

TO THE HONOURABLE, THE Knights, Citiſens, and Burgeſſes of the Houſe of Commons, by Gods goodneſſe aſſembled, and his gracious good providence hitherto preſerved in PARLIAMENT.

As it was preſented by Sir *John Curzon*, Knight, and Barronet, who ſerves for that County.
March 14. 1642.

Hen. Elſeing, Cler. Parl. D. Com.

LONDON, Printed by *Barnard Alſop*, 1642.



THE HUMBLE PETITION OF

Divers Barronets, Knights, Eſquires, Gentlemen, Miniſters, Freeholders, and others of the County of *Derby*, to the number of ſeven thouſand ſeventy and ſeven.

Humbly Sheweth,

THat when we have ſeriouſly conſidered that unexpreſſible danger, this Kingdome was in, at the time of your election, to that great and honorable burthen, which for the Glory of God, and good of this Church and Commonwealth, you have now a long time with patience undergone, together

with the manifold Grievances, which then did, and ſome wherof ſtill do diſquiet the peace and happineſſe of the Kings Majeſty, and this Kingdome, and the great oppoſition, the bleſſed work of Reformation hath met with, by thoſe who are illaffected to the State, and when we call to mind notwithſtanding all this emnity the many and great works, which God hath bin pleaſed already to effect, by the wiſedome, pains, and unwearied dilligence of this Honourable Parliament, God ſomtimes turning even the plots and practiſes of the adverſe party to the furtherance of his own work; we cannot but give God the glory of his free grace in Chriſt to this Kingdome, and with all due thankfulneſſe commemorate your induſtrious labors to perfect the great deſign of this Kingdoms happineſſe, ſo judiciouſly begun, and accordingly proſecuted: and which we hope by the continued mercy of God, your accuſtomed Co-operations, and the willing agreement of your gracious Sovereign, will in Gods due time ariſe to

a ſweet perfection, to the joy of us and our proſperities; and yet although wee live far off, wee cannot but hear of thoſe many late obſtructions, and malevolent hinderances, with which this good work hath bin oppoſed, by meanes of the malignant party, who by evill Councels, and other ſtrange and formerly unheard of courſes, have indeavored to infringe the lawfull power and liberties of Parliament, to continue Popiſh Innovations to oppreſſe our Conſciences with, unneceſſary Ceremonies, and to deſtroy the lawfull Rights of the Subject: All which we conceive are contrary to that happy *PROTESTATION*, ſo providently commended unto us by this Honourable Houſe; Beſides the curſed Plots that have bin invented, againſt our beloved Friends of *SCOTLAND*, and our poor diſtreſſed Brethren in *Ireland*.

Whoſe lamentable Condition, our ſoules bleed within us to remember, and

and other ſenſible Grievances at large declared in your late and faithfull Remonſtrance of the State of this Kingdome.

In tender conſideration whereof, and for that many thouſand of poor people amongſt us do already feel the heavie preſſures of thoſe long delais, in ſetling the State of this Kingdom, and we do give humble thanks to Almighty God, the Kings moſt excellent Majeſty, and this high and ever to be honoured Parliament, both the Houſe of Peers & Commons, for that happy agreement in thoſe good and wholeſome Lawes, already Voted by you both, and Enacted, for the welfare of Church and Commonwealth, and eſpecially the late Acts for freeing the Biſhops and Clergy from their diſtractions, by temporall affairs, & that hopefull beginning of proviſion for relief of *Ireland*; ſo we do willingly joyn with the many thouſands of our Brethren, and fellow petitioners in and about the Honourable Citie of

Lon-

London, and other ſeverall Counties of this Kingdome, humbly to ſupplicate this honourable Aſſembly, ſtill earneſtly to mediate with his Majeſty, and the Houſe of Peers for their concurrance with you (and by the power of Chriſt) go on cheerfully with what ſpeed you may, to the perfecting of thoſe good endeavors ſo worthily begun, and to find out, proſecute, and puniſh all notorious Offendors in Church and Commonwealth, That the Popiſh Lords may all be removed from having votes in Parliament, Papiſts fully diſarmed and confined, Church-papiſts diſcovered, and the evill Councells of the Popiſh and malignant party diſappointed, and for the time to come wiſely prevented, ſpeedily and fully according to your good beginning to ſuccor poor *Ireland*; and that by a quiet execution of your late agreeing Votes, *England* may be armed with a preſent care of defence, by a poſture of War, That all power and places of ſtrength

may

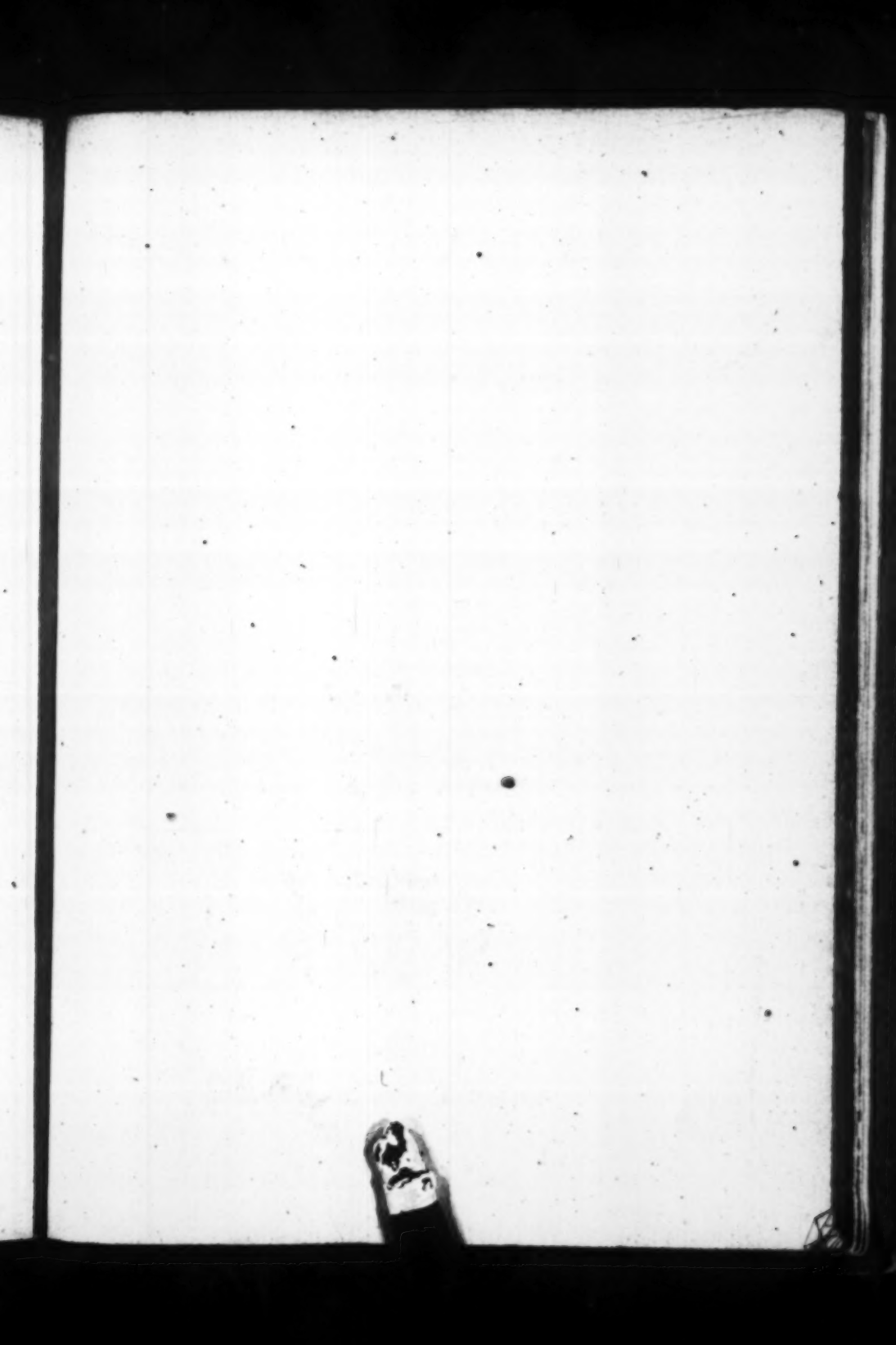
may under God confide in, that the power and priviledges of Parliament may be confirmed, and for future time predefended, that all Congregations may by your Religious wisedome be provided of fit and able Ministers, and that the Doctrine and Discipline of Christ may be vindicated from all corruptions and by Gods blessing we shal make good our aforesaid Protestation to the uttermost, That *England* may still continue one of Christs golden Candlesticks, the Ministers stars in his right hand, the whole Kingdome and people in Covenant with God, and in the blessed peace of the Gospell, we may sit every man under his own Vine and Figtree, and enjoy a happy peace to us, and prosperity to the worlds end,

Thus shall your Petitioners bee bound daily to pray.

This Petition was presented by Sir *John Curzon*, Knight and Barronet who serves for that County, and after it was read, was thankfully accepted by the house, and speciall Order given for the recording of it, with the Petitions of severall other Counties.

Hen. Elsing. Cler. Parl. D. Com.

FINIS.



33

A SHORT VIEVV

OF THE

Long Life and Reigne

OF

HENRY the third,
King of ENGLAND.

VVritten ſome yeares ſince by a learned and famous Antiquary of this Kingdome, deceaſed.

Sr Rob: Cotton

Preſented to King *James*, of ever bleſſed memory.

LONDON,
Printed *Anno*, 1641.

A SHORT VIEW OF THE Long Life and Reigne OF *HENRY* the third, King of *England*.

WEaried with the lingring calamities of Civill Armes, and affrighted at the ſudden fall of a licencious Soveraign, all men ſtood at gaze, expecting the event of their long deſires (Peace) and iſſue of their new hopes (Benefit.) For in every ſhift of Princes there are few either ſo meane or modeſt, that pleaſe not themſelves with ſome propable object of preferment. To ſatisfie all, a child aſcendeth the throne, milde and gracious, but eaſie of nature, whoſe innocency and naturall goodneſſe led him ſafe along the various dangers of his fathers Reign: Happy was he in his Uncle the Earl of *Pembrook*, the guide of his infancy, and no leſſe than for thirty years after, whilſt *De Burgo*, that faſt ſervant of his Fathers againſt the *French*, both in *Normandy*, and *England*, Hiſt. minor. Math. Paris.

land, with *Bygod* Earle of *Norfolk*, and others of like gravity and experience, did mannage the affaires. Few and no other were the diſtempers then in State, but ſuch as are incident to all; the Commons greedy of liberty, and the Nobility of rule, and but one violent ſtorme raiſed by ſome old and conſtant followers of his Father, *Fuleo de Brent de Fortibus*, and others, men that could only thrive by the warres, miſliking thoſe dayes of ſloath: (for ſo they termed that calme of King *Henries* government;) and the rather becauſe the juſtice of quiet times urged from them to the lawfull owners, ſuch Lands and Caſtles as the fury of warre had unjuſtly given them; for finding in the uprightneſſe of the King, that power of protection ſhould not be made a wrong doer, they fell out into that rebellion, that with it, ended their lives and competitors; profeſſing that thoſe their ſwords that had ſet the Crowne upon their Soveraigns head, when neither Majeſty nor Law could, ſhould now ſecure thoſe ſmall pittances to their Maſters, when Majeſty or Law would not. Dangerous are too great benefits of Subjects to their Princes, when it maketh the minde only capable of merit, nothing of duty. No other diſquiet did the State, after this, feele; but ſuch as is incident in all, the malice to Authority. Good and great men may ſecure themſelves from guilt, but not from envie; for the greateſt in truſt of publick affaires, are ſtill ſhot at by the aſpiring of thoſe that deeme themſelves leſſe in employment than they are in merit. Theſe vapours did ever and eaſily vaniſh, ſo long as the helme was guided by temperate ſpirits; and the King tied his Actions to the rule

Math. Paris. Hiſt. major.

Hiſt Sancti. Albani.

of

of good Counsell, and not to young passionate or single advice.

Thirty yeares now passed, and all the old guides of his youth now dead, but *de Burgo*, (a man in whom nothing of worth was wanting but moderation) whose length of dayes giving him the advantage of sole power, his owne Ambition and Age gave him desire, and Art to keep out others; which wrought him into the fatall envie of most; and that encreased in the Title of Earle, and great Offices the King then gave him. *Time* by this had wrought, as in it selfe, so in the hearts of the people, a Revolution, the afflictions of their Fathers forgotten, and the surfeit of long peace perchance having let in some abuses; from hence the Commons, to whom dayes present seeme ever worst, commend the fore-gone ages they never remembred, and condemne the present, though they knew neither the disease thereof, nor the remedy. Chro. *de* Dunst Ioan. *de* Wallingford.

To these idle and usuall humours, fell in some of the young and noble spirits, warme and overweaning (who being as truly ignorant as the rest) first by sullying the wisedome of the present and greatest Rulers, (making each casuall mishap their Errours:) seeme to decypher every blemish in Government, and then by holding certaine imaginary and fantastick formes of Common-wealths, flatter their owne beliefe and ability, that they can mould any State to these generall rules, which in particular application will prove idle and grosse absurdities. Chro. *de* Lichfield.

Next, confirmed in their owne worth by *Sommery* and *Spencer*, they take it a fit time to work Gul. Coven them-

themſelves into action, and employment, a thing they had long deſired; and now (though unwilling to ſeeme ſo) doe ſue for, and doubtleſſe the furtheſt of their ayme was yet, to become quiet inſtruments in ſerving the State, if they had beene then held fit and worthy.

But the King, taught by the new Earle, that *Conſilia ſenum haſtas juvenum eſſe*, and that ſuch wits, (for ſo they would be ſtiled) were *Novandis quam gerendis rebus aptiores*, fitter in being factious to diſorder, than to ſettle affaires, either denyed or delayed their deſires; for wiſe Princes will ever chooſe their Inſtruments *Par negotiis*, and not *ſupra*, Creatures out of meere election, that are only theirs, otherwiſe, without friends or power.

Math. Paris, Hiſt. minor. Amongſt this unequall medly, there were of the Nobility, *Richard* Earle of *Pembrook*, *Gloceſter*, and *Hartford*, darlings of the multitude: ſome for the merit of their Fathers, whoſe memories they held Sacred, as Pillars of publick liberty, and oppoſers of encroaching Monarchy. At *Runemeed* Cron. Petri Pectavien. the Armies met: and of the Gentry, *Fitz-Geffeory*, *Bardolph*, *Griſley*, *Maunſell*, and *Fitz Iohn*, ſpirits of as much Acrimony and Arrogant ſpleene, as the places from whence they were elected, Campe, Court, or Countrey, could afford any: Theſe by force would effect what the other did affect by cunning; but all impatient, to ſee their ends thus fruſtrate, and that ſo long as the King followed the direction of the Earle of *Kent*, they had ſmall hope of their deſires: they made often meetings, and Math. Paris. as one ſaith of them, *Clam & nocturnis colloquis aut flexum in veſperum die.*

In

In the end, *Sommery* and *Spencer*, two that were farre in opinion with the reſt, Gentlemen, by forraine education and employment, more quallified than uſually men of theſe Times; and that ſet upon their owne deſerts, the beſt places when the Streame ſhould turne, (which one of them, *Spencer*, did unworthily obtaine, for he died in actuall Rebellion, *Iuſticiarius Angliæ*, againſt his maſter) adviſed that the beſt meanes to remove that great and good obſtacle, the Earle of *Kent*, out of the way of their advancement, was by ſifting into his actions, and ſiding with his oppoſite, *Peter* Biſhop of *Winchester*, (an ill man, but gracious with the King,) making ſtill their ends, that the worthieſt being driven out by the worſt, they ſhall either be able to mate him with his owne vice, which will be evermore viſible, as he is more potent, and ſo remove him at pleaſure; or elſe give over the King to ſuch Miniſters, to their bad deſires, as loſing him the hearts of his people, might ſmooth them away to their bad deſires, *Honores quos quietâ Reſpublicâ deſperant, perturbatâ conſequi ſe poſſe arbitrantur.* Thus Counſell heard, approved, and put in practice, the corrupt and ambitious Biſhop is eaſily enſnared to their part, by money and opinion of encreaſe of power. *Cicero in Catilinar. prim.*

Articles are in all haſte forged, and urged againſt the Earle, as ſale of Crowne land, waſte of the Kings Treaſure: and laſtly, (that which theſe doubtfull times held capitall) his giving allowance to any thing that might breed a rupture between the Soveraigne and the Subjects, as hee *Lib. Bermondſey vitâ abbatis ſar. Ali Albani.*

had done in making way with the King, to annihilate all Patents granted in his nonage, and enforced the ſubject to pay, as the Record ſaith, *Non juxta ſingulorum facultatem, ſed quicquid Iuſticiarius æſtimabat.*

Lib. Remembr. vitæ abbatis ſancti Albani.

Well, he cleared himſelfe of all but the laſt, and did worthily periſh by it; for acts that fill Princes Coffers, are ever the ruines of their firſt Inventors; bad times corrupt good Councels, and make the beſt Miniſters yeeld to the luſt of Princes; therefore this King cannot paſſe blameleſſe, that would ſo eaſily blemiſh all former merits of ſo good a ſervant, for that wherein himſelfe was chiefe in fault.

But Princes natures are more variable, and ſooner cloid than others, more tranſitory their favours; and as their mindes are large, ſo they eaſily over-look their firſt election, tying their affections no further than their own ſatisfactions.

The Biſhop now alone manageth the State; chooſeth his chiefe Inſtrument, *Peter De Rivallis*, a man like himſelfe, diſplaceth his natives, and draweth *Poictions* and *Brittons* into Offices of beſt truſt and benefit; and the King into an evill opinion of his people. For nothing is more againſt the nature of the Engliſh, than to have ſtrangers rule over them: of this mans time, *Wendover*, an Author then living, ſaith, *Iudicia committuntur injuſtis Leges ex legibus Pax diſcordantibus juſtitia injurioſis.* Thus the plot of the tumultuous Barons went cleare, and had not the diſcreeter Biſhops calmed all by dutifull perſwaſions, and informing

R. g's Roſſen.

forming the King that the ſupport of this bold mans power (whoſe carriage before had loſt his Father *Normandy*, the love of his people, and in that his Crowne) would by teaching the ſonne to reject in paſſion the juſt petitions of his loyall Subjects, (as of late the Earle of *Pembrook* his Earle Marſhall of *England* the due of his Office) drive all the State into diſcontent by his bad advice, and corrupt manners; doubtleſſe the rebellious Lords had ended this diſtemper, as their deſigne was, in a civill Warre. *Annalis de Ely.*

Denials from Princes muſt be ſupplyed with gracious uſage, that though they cure not the ſore, yet they may abate the ſenſe of it; but beſt it is, that all favours come directly from themſelves; denials and things of bitterneſſe from their Miniſters.

Thus are the ſtrangers all diſplaced and baniſhed, *Rivallis* extortions ranſackt by many ſtrict Commiſſions of enquiry: the Biſhop ſent away diſgraced, findes now that *Nulla quæſita ſcelere potentia diuturna*; and that in Princes favours there is no ſubſiſtence betweene the higheſt of all, and precipitation. The Lords ſtill fruſtrate of their malicious ends, began to ſow of theſe late grounds of the peoples diſcontent, *Querelas & ambiguos de principe ſermones & quæque alia turbamenta vulgi*, and took it up a faſhion to endeare and glorifie themſelves with the ſenſleſſe multitude, by depraving the Kings diſcretion and government, whoſe nature too gentle for ſuch inſolent ſpirits, was forced (as *Trevet* ſaith) to ſeek, as he preſently did, Clauſ anno 37 H 3. M. 26. Chron. Hall.

advice and love amongſt ſtrangers, ſeeing no deſert could purchaſe it at home; all bore themſelves like Tutors and Controllers, few like Subjects and Councellors. God, wee ſee, holdeth the hearts of Princes, and ſendeth them ſuch Councellors, as the quality of the ſubject meriteth.

Chron. Liſſ. For *Mountford* a *French-man* became the next Object of the Kings delight, a Gentleman of choice blood, education and feature: on this mans content the heady affection of the Soveraigne did ſo much doate, that at his firſt entrance of Grace, in envie of the Nobility, he made him Earle of *Leiceſter*; and in no leſſe offence of the Clergy, by violating the rites of the holy Church, gave him his vowed, vailed ſiſter to wife. More of Art than uſually ſome have deemed this act of the Kings, making the tye of his dependency the ſtrength of his aſſurance, ſo both at his will.

Math. Paris. Roger Wendover.

Chron. Ioan. Bulgrave. *Mountford* made wanton thus with dalliance of his Maſter, forgetteth moderation, for ſeldome diſcretion in youth attendeth great and ſudden fortunes: he draweth all publick affaires into his owne hands, all favours muſt paſſe from him, all preferments by him, all ſuites addreſſed to him, the King but as a cypher ſet to adde to this figure, the more of number. Great is the Soveraignes errour, when the hope of ſubjects muſt recognize it ſelfe beholden to the ſervant, which ought immediately to be acknowledged from the goodneſſe and good election of himſelfe. Though Princes may take above others ſome repoſefull friend, with whom they may participate their neereſt

paſſions,

passions; yet ought they so to temper the affairs of their favour, that they corrupt not the effects of their Principalities.

At this the great and graveſt men began to grieve, knowing the unworthy, without honour or merit, thus to deale alone in that which ſhould paſſe through their hands, and to leap over all their heads, to the greateſt Honour and Offices, and therefore runne along with the then riſing grace of the Kings halfe brethren, (though Strangers) hoping thereby to divide that power, which otherwiſe they ſaw impoſſible to break.

Leiceſter confident of his Maſters love, and impatient to beare either rivall in favour, or partner in rule, oppoſeth them all; but findeth in his ebbe of favour, the fortune of others and that this King could ever as eaſily transferre his fancy, as hee had ſetled his affection. Great wee ſee muſt be the art and cunning of that man, that keeps himſelfe a float in the ſtream of Soveraignes favour, ſince the change of Princes wills, which for the moſt part are full of fancy and ſoon ſatiate, are hardly arreſted: Whoſo would effect this, muſt only attend the honour and ſervice of his Maſter, and diſpoyled of all other reſpects, transform himſelfe into his inward inclination, and work into neceſſity of employment, by undergoing the Offices of moſt ſecrecy; either of Publike ſervice, or Princes pleaſures; hee muſt alſo beat down Competitors of worth by the hands of others, conceale his owne greatneſſe in publike, with a fained humility; and what impotency or government hee affecteth, let

ch ou. Reading.

it rather ſeeme the work of others, out of conve-
niency, than any appetite of his owne.

Hen. King' ton Mon. Leiceſt. Now were the reynes of rule, by this advantage, taken by the rebellious Lords, and put alone into the hands of the Kings halfe brethren, *Adam*, *Guido*, *Godfrey*, and *William*, himſelfe as before, *Et magna fortuna licentiam tantùm uſurpans*: For to act his owne part hee was ever wyer-drawn, when hee had ſuch worthy ſervants as would often for his honour urge it. For theſe Maſters (as *Willingford* termeth them) *Tantâ elati jactantiâ, quod nec ſuperiorem ſibi intelligunt, nec parem meſtitis & mollitis adulationibus animum Regis, pro libito voluntatis, à rationis tramite declinantes*, doe alone what they liſt. They fill up the place of Juſtice and Truſt with their Countrey men, Strangers, exact of whom, how and what they pleaſe, waſte the treaſure and Crown-lands on themſelves and their followers, ſet prices on all Offices, and reyne the Law within the rule of their owne breſts; the uſuall reply of their ſervants to the plaints of the Kings ſubjects being, *Quis tibi rectum faciet? Dominus Rex vult, quod Dominus meus vult.* Theſe Strangers ſeemed in their lawleſſe carriage not to have been invited, but to have entred the State by Conqueſt: The great men they enforced not to obey, but to ſerve; and the mean to live ſo as they might juſtly ſay, they had nothing. Yet leſt the King ſhould heare the groanes of his people, and the wickedneſſe of his Miniſters, which good and able men would tell him, they barre all ſuch acceſſe: Suſpition being the beſt preſerver of her own deſerts, aimeth at

Wil. de Riſwanger.

Lib. Monaſt. Ramſey.

theſe

theſe, who have more of virtue than themſelves, as fearing them moſt. Thus is the incapacity of Government in a King, when it falls to be a prey to ſuch lawleſſe Minions, the ground of infinite corruption in all the members of the State; all take warrant generally from Princes weakneſſes of licentious liberty, and greatneſſe makes profit particularly by it; and therefore give way to encreaſe ill, to encreaſe their gaines.

A Famine accompanieth theſe corruptions, and that ſo violent, that the King is enforced to direct Writs to all the Shires, *Ad pauperes mortuos ſepeliendos famis inedia deficientes*: Famine proceeds, *Fames præceſſit, & ſecutus eſt gladius tam terribilis ut nemo inermis ſecurè poſſit provincias peragrare*; For all the Villages of the Kingdome were left a prey to the lawleſſe multitude: Who, *Per diverſas partes itinerantes velut per conſenſum aliorum*, (as the Record ſaith) did imply, That the factious Lords ſuſpected by the King, had given ſome heat to that commotion. Seditious Peeres bringing ever fewell to ſuch popular fires.

Clauſ. anno 42. Hen. 3.

Chron. Lo. *dom.*

Neither was the Church without a buſie part in this Tragick work; for *Walter* Biſhop of *Worceſter*, and *Robert* of *Lincoln*, to whom *Mountford* and his faction, *Præcordialiter adhærebant*, were farre engaged. In ſuch deſignes Church-men are never wanting, and the diſtaſte of the preſent Government (as well in the Church as in the Commonwealth) will ever be a knot of ſtrength for ſuch unquiet ſpirits, who as well frame to themſelves ſome other form of Government than the preſent in the Church,

Wil. de Hemingf.

Church, as in the Temporall State, as that which with the giddy multitude winneth best opinion, and did at this time fitly ſute the peoples humours, ſo much diſtaſting the new Courts of the Clergy, their pomp, their greedineſſe, and the Popes extortions.

A faire pretext was it to thoſe factious Biſhops, to uſe their bitter pens and ſpeeches ſo far againſt Religious Orders, Ceremonies, and State of the Church, that one of them incurred the ſentence of Excommunication at *Rome*, and Treaſon at home; for hee enjoyned the Earle of *Leiceſter*, *In remiſſione peccatorum, ut cauſam illam* (meaning his Rebellions) *uſque ad mortem aſſumeret, aſſerent pacem Eccleſiæ Anglicanæ nunquam ſine gladio materiali poſſe firmari.* It was not the beſt Doctrine that this man could plant by liberty or war, when the firſt Church roſe by faſting and prayer.

Math. Paris.

Wil. de Riſwang.

True piety binds the Subject to deſire a good Soveraigne, but to beare with a bad one, and to take up the burthen of Princes with a bended knee, rather in time ſo to deſerve abatement, than reſiſt Authority.

Church-men therefore ought not alwayes to lead us in the rule of loyalty, but a knowledge of our owne duties: in difficult points of Religion, where an humble ignorance is a ſafe and ſecure knowledge, we may rely upon them.

To ſuppreſſe theſe troubles, and ſupply the Kings extremity, a Parliament was called, much to the liking of thoſe Lords, who as little meant to relieve the King, as they did to acquiet the State, their

Barth. Cotton.

Chron. Norwic.

Chron. Wigorn.

their end at that time being only to open at home the poverty of their Maſter, to leſſen his reputation abroad, and to brave out their owne paſſions freely, whilſt thoſe times of liberty permit.

Here they began to tell him hee had wronged the publike State, in taking to his private election the Juſtice, Chancellour, and Treaſurer, that ſhould be only by the Common Councell of the Realm; commending much the Biſhop of *Chicheſter* for denying delivery of the great Seale, but in Parliament, where hee received it. Math. Paris. Roger Wendover.

They blame him to have beſtowed the beſt places of Truſt and Benefit, in his gift, on Strangers, and to leave the *Engliſh* unrewarded: to have undone the Trade of Merchants, by bringing in Maletols and heavy Cuſtomes; and to have hurt the Common liberty by *Non obſtantes* in his Patents, to make good Monopolies for private Favourites. Wallingford. Math. Paris. *wil. de Riſhang.*

That hee hath taken from his Subjects *Quicquid habuerunt in eſculentis & poculentis; Ruſticorum enim equos, bigas, vina, victualia, ad libitum cepit.* *chron. Sancti Albani.*

That his Judges were ſent in Circuits, under pretext of Juſtice, to fleece the people; *Cauſis fictitiis quoſcunque poterant diripuerunt.*

And that Sir *Robert de Purſlow* had wrung from the Borderers of his Foreſt, under pretence of Encroachments or Aſſarts, great ſummes of money.

And therefore they wonder that hee ſhould now

demand reliefe from his ſo pilled and polled Commons, who by their former extremities, *Et per auxilia prius data, ità depauperantur, ut nihil aut parum habeant in bonis*. And therefore adviſed him, That ſince his needleſſe expenſe, *Poſtquam Regni cæpit eſſe dilapidator*, was ſummed up by them to above 800000. l. it were fitting to pull from his Favourites, who had gleaned the Treaſure of his Kingdome, and ſhared the old lands of the Crown, ſeeing one of them there, whom the Lords deſcribed to be *Miles literatus*, or, *Clericus militaris*, who had in ſhort ſpace, from the inheritance of an acre, grown to the poſſeſſion of an Earledom: and *Manſel*, another inferiour Clerk, that (beſides 50. Promotions, with the cure of ſoules) roſe to diſpend in annuall revenue 4000. Marks; whereas more moderate Fees would have become a Pen-man, no better qualified than with the ordinary fruits of a Writing-Schoole: yet if a moderate ſupply would ſute with the Kings occaſions, they were content to perform ſo farre reliefe in obedience, as the deſert of his carriage ſhould merit toward them. And ſo, as the Record ſaith, *Dies datus fuit in tres ſeptimanas, ut interim Rex exceſſus ſuos corrigeret, & Magnates voluntati ejus obtemperarent*.

Gual. de Coven

Will. de Riſhanger.

Chro. de Lich. field.

Hiſt. minor. Wil. de Riſhang

Epiſt. Robert. Lincoln.

Math. Paris,

At which day, upon new grant of the great Charter, admittance to his Councell of ſome perſons elected by the Commons, and promiſe to rely upon his Natives and not Strangers for advice hereafter, they ſpare him ſuch a pittance as muſt tie him to their devotion for a new ſupply.

Math. Paris.

Regis Roſſen. Ioan. de Walſingford.

Thus Parliaments, that before were ever a medi-

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cine to heale up any rupture in Princes fortunes, were now grown worſe than the mallady, ſith from thence more malignant humours began to reigne in them, than well compoſed tempers.

The King by this, experienced of the intents of his rebellious Lords, and finding that the want of Treaſure was the way whereby they enthralled his Majeſty, begins now to play the good husband, cloſeth his hand of waſte, and reſolves himſelfe (too late) to ſtand alone: ſuch experience is pernicious to the private, and dangerous to the publike good of a State, when it never learns to doe, but by undoing; and never ſees order, but when diſorder ſhewes it. Yet ſtill alas, ſuch was his flexibility, when hee came to be preſſed by his *French* Minions, that hee could not hold his hand any longer from their vaſt deſires and endleſſe waſte; ſo that an Authour, then living, ſaith, it became a by-word, *Our inheritance is converted to Aliens, and our houſes to Strangers.* Followers to a King exceſſive in gifts, are exceſſive in demands, and cut them not out by reaſon, but by example. Favours paſt are not accounted; wee love no bounty but what is meerly future; the more that a Prince weakeneth himſelfe in giving, the poorer hee is of friends; for ſuch prodigality in a Soveraigne ever ends in the rapine and ſpoyle of his Subjects. *Chro. de Leiceſt.*

Yet before the King would again ſubmit himſelfe, as hee had the laſt Parliament, to ſo many braves and ſtrict enquiries of his diſ-yall Subjects, hee meaneth to paſſe through all the ſhifts, that extremity of need, with greatneſſe of mind could

Clauſ anno 46. & 47. Hen. 3. lay upon him. Hee beginneth firſt with ſale of Lands, and then of Jewells; pawneth *Gaſcoyne*, and after that his Imperiall Crown; and when hee had neither credit to borrow, (having ſo often failed the truſt hee had made) nor pawnes of his own, he then layeth to pawn the Jewels and Ornaments of St. *Edwards Shrine*; and in the end, not having meanes to defray the diet of his Court, was enforced to break up Houſe, and (as *Paris* ſaith) with his Queen and Children, *Cum Abbatibus & Prioribus ſatis humiliter Hoſpitia quæſivit & prandia.*

Clauſ. anno 37. Hen. 3.

This low ebb, which again the Kings improvidence had brought him to, gave great aſſurance to the rebellious Lords, that they ſhould now at the laſt have the Soveraign power left a prey to their ambitious deſignes; And to bring it faſter on, they deſire nothing more than to ſee the Kings extremity conſtraine a Parliament; for at ſuch times Princes are ever leſſe than they ſhould be, Subjects more.

Wil. de Riſhang. To haſten on the time, and adapt the meanes, there are ſown certain ſeditious rumours, that the Kings neceſſity muſt repaire it ſelfe upon the fortunes and bleſſings of his people; that having nothing of his owne left, hee might, and meant to take of others: For Kings may not want, as long as the Subjects have means to ſupply.

This took fire juſt to their mindes, and wrought a little moving in the State, which doubtleſſe had flamed higher, if the King had not aſſwaged it by Proclamations, wherein he declared, *Quod quidam malevoli ſiniſtra prædicantes, illis falſò ſuggeſſerant*

Clauſ. anno 4. Lib. 3.

illum

illam velle eos indebitè gravari, ac jura & libertates Regni ſubvertere, & per ſuggeſtiones illas doloſas & omnino falſas, eorum corda ab obedientia ſua, & fidelitate averterent, but deſireth that *Hujuſmodi animorum ſuorum perturbationibus finem adhiberent*, for that hee was ever ready to defend them from the oppreſſion of the great Lords, *Et omnia jura & conſuetudines eorum debitas, bonas, & conſuetas, in omnibus & per omnia pleniùs obſervare*; and that they may reſt of this ſecure, *De voluntate ſua libera, Literas ſuas fecit patentes.* But ſeeing ſtill that Majeſty and right ſubſiſt not without meanes and power, and himſelfe had of neither ſo much as would ſtop the preſent breach in his owne wants, or his ſubjects loyalties, he flyeth to the boſome of his people for reliefe and Counſell.

At *Oxford* they met in Parliament, where his neceſſity met ſo many undutifull demaunds, that hee was forced to render up, to their rebellious will, his Royall power. *Pat. Oxon.*

Here the Commons knowing that, *Quum eligere inciperunt*, they were *Loco libertatis*, ſtood with the King to have the managing of the State put to the care of twentyfoure, whereof twelve by their election, (whereto they look ſtrictly) and the other by him, who in all things elſe was left a Cypher; and in this, whether by feare, or remiſſeneſſe, filled up his number with *Mountford*, *Glocester*, and *Spencer*, which beſides the weakening of his owne part, won to thoſe his late oppoſites, an opinion of great intereſt they had got in his favour, he now hath left neither election of publick office, nor *Math. Paris.* *Chron. Worc.* *Chron. Litchf.*

private attendants, his halfe brethren and their followers, he muſt diſpoile of all fortune, and exile by preſcription under his owne hand, commanding his Writs, *Pro tranſportatione fratrum ſuorum*, to be directed to the Earles of *Hartford* and *Surrey*, and not to paſſe either their Money, Armes, or Ornaments, *Niſi in forma quam dicti Comites injungerent*, and after their departure enjoyned the men of *Briſtoll*, that they ſhould not permit any ſtrangers, *Sive propinquos Regis applicare in portu*, but ſo to behave themſelves therein, that as well the King, *Quam Magnates ſui eos merito debeant commendare.*

Clauſ anno 49. Hen. 3.

Thus we ſee how eaſily mens eſtates do change in a moment, and how hard it is to make uſe of things ill gotten.

Richard Elect of the Empire, the Kings full Brother, and then beyond Sea, muſt be wrought by Letter, as his free deſire to confirme by Oath thoſe former reſtrictions of regall power, which though performed, yet would the Lords ſuffer neither the one or the other, to enter *Dover* Caſtle (the key of the Kingdome) which they had furniſhed, as moſt of the other Forts of reputation in the Realme, with Guardians of their owne, ſworn reſpectively to the State; and then taking the like aſſurance of all the Sheriffs, Bailiffs, Coroners, and other publick Miniſters, ſearching the behaviour of many by ſtrict Commiſſion upon oath, to win opinion in ſhew among the Vulgar, who groaned under their late Extortions, whereas their end was truly, as it after proved, by diſplacing the faithfull Servants

Chron. Sancti. Albani.

Reg. Roſſen.

Rot. in Scrio.

Will de Kibanger.

ſervants of the King, to open a way to their owne Dependents.

Thus changing ſole power into the rule of many, and thoſe by popular election, made the State beleeve, that by this forme of limited policy they had utterly ſuppreſſed the minde of man, for ever dreaming more upon the imaginary humours of licentious Soveraignty: But it fell out nothing ſo, for now every man began to eſtimate his owne worth, and to hammer his head on every deſigne that might enlarge his power and command.

Then began the great men to rend from the body of the Crowns, and regall ſigniories, all ſuch royall ſuitors as neighboured any of their owne ſeats, whereto they enforce their ſervice, and ſo (as the Record ſaith) *Ad ſectas indebitas, & ſervitutes intolerabiles ſubditos Regis compulerunt:* Thus raiſing meane Manours to become great Honours, and rending aſunder the regall Juſtice, they made themſelves of ſo many ſubjects whilſt they lived in duty, *Totidem Tyranni* (as the book of Saint *Albans* ſaith) when they had left their loyalty, *Magnas induxerunt Magnates Regni, ſuper ſubditos Regis ſervitutes & oppreſſiones*, which they bore patiently; for exceſſe of miſery having no eaſe but Cuſtome, made men willing to lay the foundation of ſervitude by the length of ſufferance, which found no eaſe nor end, untill the quiet of this Kings Reign. *Scacar.* *Rot. Regis in Scacar. 36. H. 3.*

Mountford, *Gloceſter*, and *Diſpencer*, the Heads of this rebellious deſigne, having by the late proviſions drawn to the hands of the twenty foure *Tribunes* of the people, the entire mannaging of *Wallingford.*

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the Royall State, and finding that power too much diſperſed to work the end of their deſires, forct againe the King to call a Parliament, where they delivered over the authority of the twenty foure unto themſelves, and create a *Triumvirate*, *non conſtituenda Reipublicæ cauſa*, as they firſt pretended, for their owne ends, and ſo in the intereſt of ſome private contented, the publick was ſtaid; but to make a ſpeedier way to one of them as it fatally did, to become *Dictator perpetuus*: Ambition is never ſo high, but ſhe thinks ſtill to mount that ſtation, which ſeemed lately the top, is but a ſtep to her now; and what before was great in deſiring, ſeemes little, being once in power.

Will. de Biſhanger.

Clr. de Dunſt

These three elect nine Councellors, and appoint, *Quod tres ad minus alternatim ſemper in curia ſint*, to diſpoſe of the cuſtody of Caſtles, *& de aliis Regni negotiis*; the chiefe Juſtice, Chancellor and Treaſurer with all Offices, *majores & minores*, they reſerve the choice of to themſelves, and bind the King to this hard bargain upon ſuch ſtrong ſecurity, that he is contented under the great Seale, and Oath, to looſe to them the knot of Regall duty, whenſoever he aſſumeth to himſelfe his Regall dignity, *Liceat omnibus de Regno noſtro contra nos inſurgere & ad gravamen noſtrum opem & operam dare ac ſi nobis in nullo tenerentur*. This prodigy of fortune on whom ſhe had ſet a pittifull example of her inconſtancy, finding no part of his Soveraignty left, but the bare Title, and that at their leave, beggeth ſuccour from *Vrbane* the fourth, againſt his diſloyall ſubjects.

Ordinat. inter Rec. Lond.

Chron. Origin. ſub ſigillo.

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The Pope by his Bull cancelleth his Oath, and contract, and armeth him with Excommunications against all thoſe that returne not with ſpeed to their due and old obedience; ſince promiſes made by men, which cannot ſay they are at liberty, are weak, and force hath no power to make juſt intereſt.

The Lords on the other ſide that had imped their wings with Eagles feathers, and liked no game now, but what was raked out of the aſhes of Monarchy, made head againſt their Soveraign; and to mate him the better, called in aid, ſome French forces: Thus the Common-wealth turned again her ſword into her own bowels, and invited her ancient enimy to the funerall of her liberty; ſo that it was a wonder ſhe ſhould not at this time paſſe under a forraine ſervitude. And though theſe men were more truly ſenſible of their owne diſgrace, than of others miſery; yet found they no better pretext for private intereſt, than that of the publick.

Chron. Lichf.
Will. de R. Shanger.
Chro. Brittanie.
Chron. Dunſt.

And therefore at the entry of this warre, they cryed liberty, although when they came neere to an end, they never ſpake word of it.

At *Lewis* the Armies met, where the King endeavours a reconciliation, but in vaine; for perſwaſions are ever unprofitable, when Juſtice is inferiour to force.

Will de Rishanger.

The ſword decides the difference, and gave the two Kings, and their eldeſt Sons Priſoners: The perſon now as well as the regall power; thus in the hands of *Mountford* and *Gloceſter* found neither bond of ſecurity, nor expectation of liberty, but what the emulous competition of greatneſſe (which

now began to break out between theſe mighty Rivalls) gave hope of; for *Leiceſter* meaning by engroſſing from his partner, to himſelfe, the perſon of the King, and to his followers the beſt portion of the ſpoile, to draw more fruit from this advantage, than it ſhould in fellowſhip yeeld, diſſolved the knot of all their amity.

Thus equall Authority with the ſame power, is ever fatall (we ſee) to all great actions: For to fit mindes to ſo even a temper, that they ſhould not have ſome motions of diſſenting, is impoſſible.

Mountford having thus broken all faith with his Confederates, and duty to his Soveraigne, left the path of moderation and wiſedome, to come to the King by that of pride and diſtruſt. To him hee telleth that his Armes and ends had no other object ever but order of the State, and eaſe of the people; that he did not in this carry affection againſt duty, but well know how to reine his deſires to his juſt power, and ſo no leſſe to his Majeſties content, if he would be ruled; which was to command the Ports and Caſtles of his now oppoſite *Gloceſter*, and the reſt into his hands. It was hard to this King thus to take a Law from his inferiour, but neceſſity in Soveraign affaires doth often force away all formality; and therefore this poore Prince, who now at the Victors diſcretion, ſeemed to have been only raiſed to ſhew the inconſtancy of fortune, and vanity of man, ſuited himſelfe with incomparable wiſedome, according to the neceſſity of the time. Neither did humility wrong Majeſty, when there

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was no other meanes, to containe ſpirits ſo inſolent, but diſſembling. He therefore ſummoneth in his owne perſon the forts of his faſteſt friends, to yeeld to his greateſt enimies. This he enters in ſhew as his lodging, but in effect his Priſon, and ſaw himſelfe forced to arme againſt his friends, and to receive now Law from him, to whom hee lately thought to give it. Thus *Leiceſter* is become a darling of the common rout, who eaſily change to every new Maſter, but the beſt durſt not ſail along his Fortune, by the light of his glory. Chriſtall that fairely gliſtereth, doth eaſily break; and as the aſcent of uſurping royalty is ſlippery, ſo the top is ſhaking, and the fall fearfull. To hold this man then, at the entry of his falſe felicity, fully happy, was but to give the name of the Image to the metall that was not yet molten; for by this the impriſoned Prince was eſcaped, and faſt aſſured of *Gloceſter*, by the knot of his great minde and diſcontent, and both with the torne remainder of the loyall Army united, and by ſpeedy march arrived unlookt for, neere *Eveſham*, to the unarmed troops of the ſecure Rebels, whom they inſtantly aſſayled; for it was no fit ſeaſon to give time, when no time did aſſure ſo much, as expedition did promiſe.

Diſpencer, and other Lords of that faction, made towards the King, with the beſt ſpeed for mercy, but could not break out, being hurried along the ſtorme of the giddy multitude.

Publick motions depend on the conduct of Fortune, Private on our owne carriage; we muſt be-

ware of running down ſteep hills, with weighty bodies; they, once in motion, *ſua ferantur pondere*, ſtopps are not then voluntary. But *Leiceſter*, at that inſtant with the King, and out of the ſtorm, might have eſcaped, if his courage and hope had not made him more reſolute by misfortune; ſo that hee could neither forſake his followers, nor his ambition: Thus making adverſity the exerciſe of his virtue, hee came, and fell.

The King, by this bleſſed fortune, freed and obeyed, began to ſearch the ground of his former miſery; and why that virtue and fortune that had ſo long ſetled and maintained, under his Anceſtors, the glory of his Empire, had caſt her, in his time, off and conſpired with her enimies, to her almoſt ruine, as if the Genius of the State had quite forſook her. Here hee finds his waſtfull hand had been too quick both over the fortunes and bleſſings of his people; the griping avarice of his civill Miniſters, and lawleſſe liberty of his Martiall followers, the neglect of grace, and breach of his word, to have loſt his Nobility at home, and neceſſity, his reputation abroad, by making Merchandize of peace and warre at his laſt refuge: ſo leaving his old Allies hee became enforced to betake himſelfe to perſons doubtfull, or injured; and by giving over himſelfe to a ſenſuall ſecurity, and referring all to baſe, greedy, and unworthy Miniſters (whoſe councells were ever more ſubtle than ſubſtantiall) hee had throwne down thoſe pillars of ſoveraignty and ſafety, Reputation abroad, and Reverence at home.

Rot. Par. 53. H. 3. M. 51. Wil. de Riſhang

Hee

Hee now therefore making ſweetneſſe and clemency the entrances of his regained Rule, for the faults of moſt of the late Rebells, hee forgot not a gracious kind of pardoning, not to take knowledge of offenſes; others hee ſo forgot, that they might only live but to the glory of his goodneſſe; for the fewer killed, the more remaines to adorn the Trophey. Io. Tuxeter, Mon. Bury. Rot. Cart. 51. 52. H. 3.

Tyrants ſhed blood for pleaſure, Kings for neceſſity: Yet leſt his Juſtice and Power might too much ſuffer in his grace and mercy, ſome few hee puniſhed by ſmall fines, ſome by baniſhment, as the too guilt leſſe, yet unpitied, ſons of the Arch-Traytor. Treaſon ſo hateſull is to the heal, that it draweth (wee ſee in this) the carriage of the innocent children into an everlaſting ſuſpect; and what is ſuſpition in others, is guilt in them. Upon the conſtant followers of his broken fortunes hee beſtoweth, but with a more wary hand than before, the forfeiture of his Enimies: Immoderate liberality hee had found but a weak means to win love; for it loſt more in the gathering, than it gained in the giving. This bounty beſtowed without reſpect, was taken without grace, diſcredited the receiver, and detracted from the judgement of the giver, and blunted the appetites of ſuch as carried their hopes out of virtue and ſervice. Thus at laſt hee learned, That reward and reprehenſion, juſtly laid, doe ballance Government; and that it much importeth a Prince, the hand to be equall that holdeth the ſcale. Claus. 52. H. 3. M. 29. Giron. Dunſt.

In himſelfe hee reformed his naturall errors: Princes

Princes Manners, though a mute Law, have more of life and vigour than thoſe of letters; and though hee did ſometimes touch upon the verge of vice, hee forbore ever after to enter the circle.

His Court, wherein at this time the faults of great men did not only by approbation but imitation receive true comfort and authority, for their crimes now became examples and cuſtomes, hee purged very judiciouſly and ſeverely; ſince from thence proceeds either the regular or irregular condition of the common State.

Ordinat. author. Reg. aulæ. Clauſ. 53. H. 3. Wil. de Riſhanger.

Expenſe of houſe hee meaſureth by the juſt Rule of his proper revennue, and was heard often to ſay, That his exceſſe of waſt before had been an iſſue of his Subjects blood. The inſolency of his Souldiers, made lawleſſe by the late liberties of Civill Arms, hee ſpendeth in a forraine expedition; having ſeen that the quiet ſpirits under-went all the former calamities, and the other never were ſatisfied but in the miſery of innocents; and would if they had no enimies abroad, ſeek out at home, as they had done before.

Pat. 53. & 54. Hen. 3. Comment. de Trailbaſton.

The rigour and corruption of his Judiciall Officers hee examineth, and redreſſeth by ſtrict Commiſſion; for the ſenſe of their ſeverity became a murmure of his own cruelty.

The ſeats of Judgement and Councell hee filled up with men nobly born; for ſuch attract, with leſſe offenſe, the generous ſpirits to reſpect and reverence. Their abilities he meaſureth not by favour, or by private information, as before, but by publike voyce; for every man in particular may deceive,

ceive, and be deceived; but no man can deceive all, nor all one.

And to diſcover now his owne capacity, and what part hee meaneth to bear hereafter in all deliberate Expeditions, hee ſitteth himſelf in Councell daily, and diſpoſeth Affairs of moſt weight in his own Perſon; For Councellors, be they never ſo wiſe or worthy, are but as acceſſaries, not principals, in ſuſtentation of the State: Their office muſt be ſubjection, not fellowſhip in conſiderations of moment; and to have ability to adviſe, not authority to reſolve.

For as to live, the Prince muſt have a particular ſoule, ſo to rule his proper and intem Councell. Without the one he can never be truely man, without the other hee ſhall never be ſecurely a Prince; for it offendeth as well the Miniſter (of merit) as the people, to force obedience to one uncapable of his own greatneſſe, or unworthy of his fortunes. This wonderfull Change to the generall State, (ſo hopeleſſe lately to recover her former liberty, they fought now for nothing but the mildeſt ſervitude,) brought them home againe with admiration to his devotion and their own duty.

Hee that will lay (wee ſee) the foundation of Greatneſſe upon popular love, muſt give them eaſe and juſtice; for they meaſure the bond of their obedience, by the good alwayes that they receive.

This Peace attended ever after his age and hearſe, and hee happily lived to faſhion his ſonne and ſucceſſour, and to make him partner of his own experience and authority; whoſe owne hard education, *Barth. Cotton. Chron. Norwic.*

cation, training him from that intemperance which makes men inferiour to beasts, framed him to affect glory and virtue, which made him superiour to men. So that all the Actions of his future Reign, were exact grounds of Discipline and Policy, for his best Successour to rule by after: Who as hee was the first of his name since the Conquest, so was hee the first that setled the Law and State, deserving the Stile of *Englands Iustinian*; and freed this Kingdome from the Wardship of Peers, shewing himself in all his Actions after, capable to command not the Realme only, but the whole world.

Thus doe the wrongs of our Enimies, more than our own discretions, make us sometimes both wise and fortunate.

FINIS.

MVSEVM BRITANNICVM

